The Missionary Herald

VOLUME CIV JULY 1908 NUMBER 7

Key to Frontispiece

IT is a pleasure to present as the frontispiece this month a picture of the young people who came to the conference with new missionaries described below. It will be noticed that not all who came are included in the picture. Mr. Harry C. York and Miss Olive M. Rogers, of New Haven, Conn., Miss Clara B. French, of Northfield, Minn., and Mrs. Lillian Dudley (Lucius C.) Porter were not able to be present when the picture was taken. Moreover, Miss Kate E. Ainslee, of Northfield, Minn., and Miss Isabella M. Coleman, of Toronto, Ont., were prevented from attending the conference, though on the list of those expected. The names of those whose faces appear in the picture are as follows: —

1. Dana I. Grover, Milwaukee, Wis. 2. Rev. Walter Foss, Auburn, N. Y. 3. Gertrude E. Chandler, Auburndale, Mass. 4. Percy T. Watson, M.D., Baltimore, Md. 5. Rev. Lucius C. Porter, Brooklyn, N. Y. 6. Mrs. Anna B. Foss, Auburn, N. Y. 7. Florence S. Allchin, Boston, Mass. 8. Helen A. Meserve, Allston, Mass. 9. Abbie S. Miller, Oak Park, Ill. 10. Agnes J. Meebold, Wheaton, Ill. 11. Burleigh V. Mathews, Hartford, Conn. 12. Charlotte E. White, Madison, Wis. 13. Eunice M. Atkins, Grangeville, Ida. 14. Marian C. MacGown, North Yarmouth, Me. 15. Henry S. Hollenbeck, M.D., Wauwatosa, Wis. 16. Caroline Silliman, New Britain, Conn. 17. Mrs. Mary White Maynard, Muscotah, Kan. 18. Rev. Harrison A. Maynard, Muscotah, Kan. 19. Emily F. Richter, Chicago, Ill. 20. Elizabeth Johnson, Chicago, Ill. 21. Sara Louise Peck, Crookston, Minn. 22. Florence M. Cutler, Willmar, Minn. 23. Ellen W. Catlin, Burlington, Vt.

The Conference with New Missionaries

AS this number goes to press, the Fourth Annual Conference of the Board with its newly appointed and prospective missionaries has just closed. It came this year a week later than usual, the dates being June 4–10. The number in attendance was twenty-seven, one more than last year, which marked the record attendance to that date. All the regular sessions were held in Pilgrim Hall at the Congregational House, the company being seated at tables around a hollow square with blank books and pencils for the taking of notes. The method of the conference was substantially that of previous years, as approved or improved by experience.

The first exercise of each day was a half-hour devotional service, conducted by various ministers of the vicinity: Rev. Messrs. Hawkins of Jamaica Plain, Martin of Lowell, Knight of Brighton, Person of Newton, and Smart of Newton Highlands. At the close of the devotional services the mornings were solidly given to a succession of informal talks by the officers of the Board on various aspects of the missionaries' situation and work. Professor Moore, chairman of the Prudential Committee, spoke on the intellectual life of the missionary, and Drs. John C. Berry and Pauline Root discussed the missionary's care of health.

As heretofore the closing morning was one of spiritual inspiration. After the devotional service Rev. Howard A. Bridgman, of *The Congregationalist*, spoke on the spiritual life of the mis-

sionary. Then the company reassembled in the New Old South Church for the celebration of the Lord's Supper and the quiet hour following for the missionaries by themselves. The closing session that evening, a farewell service, was held in the Old South Church, Worcester, Mass., when addresses were made by Rev. James D. Taylor, of Natal, and the new missionaries in attendance on the conference. For the occasion the Congregational churches of the city and vicinity gave up their midweek service, and the spacious church was filled to its limit. As, one after the other, the young missionaries spoke simply but earnestly of the motives and hopes with which they were going forth, it was impressive to watch the faces of the people before them and to mark the growing interest with which their words were received. Worcester is called in Massachusetts the "Heart of the Commonwealth." The Bay State has seldom had its heart more deeply stirred with missionary enthusiasm than by these young people.

The Sunday which came midway in the week was utilized for a group of missionary rallies in several of the churches in Boston and its suburbs, each of which was attended by a group from the conference. On Sunday morning at Phillips Church, South Boston, a commission service was held for six of the number who are soon to go out: Mr. and Mrs. Foss to South Africa, Mr. and Mrs. Maynard to Eastern Turkey, and Mr. Grover and Miss White to Japan. Secretary Patton gave the commissions to this company, which it was remarked was just the number of the first group of missionaries commissioned by the American Board.

In general the afternoons were kept free for recreation, business matters, and personal interviews. The various excursions round Boston and its environs gave a delightful chance to promote acquaintance and to bind together these fellow-workers soon to be scattered over the world. An informal reception on Saturday afternoon at the Hotel Bellevue enabled the officers and Prudential Committee of the American Board, the officers of the Woman's Board, and interested friends to meet these new recruits.

Experience makes yet clearer the wisdom of these conferences and their great value in many ways in the administering and unifying of the Board's work.

Portrait of R. L. S.

FOR the portrait of Robert Louis Stevenson which appears in another column we are indebted to Charles Scribner's Sons, American publishers of Stevenson's works, who have kindly loaned it to us for this use and to whom we gratefully make our acknowledgments.

Summer Conferences

THE season of summer conferences is about to open again. These gatherings for consultation and study as to the essentials and methods of Christian work in its various departments have made so good proof of their value that their continuance year after year is a matter of course. The Young People's Missionary Movement of the United States and Canada has arranged for seven such gatherings this year, six in different parts of the United States and one in Canada, at dates ranging from June 12 to August 17.

AT SILVER BAY

Two of these conferences are to be held at Silver Bay, Lake George, N.Y. This year the conference on the Sunday school and missions is to precede the general missionary gathering instead of following it, as in the two previous years. The dates for this are July 15–23. It will be conducted upon approved educational methods. The principles of scientific child study will be set forth in lectures by Prof. E. P. St. John, of the Harvard School of Religious Pedagogy. Normal training in the application of these principles will be given in classes for actual work in teaching missions and developing a missionary spirit. Subjects bearing upon the organization and conduct of

missionary study in the Sunday school will be discussed in an open parliament. In addition to this detailed and methodical study there will be addresses upon vital missionary topics, with view to the quickening and inspiration for both home and foreign work. Ample opportunity will be given for recreation and enjoyment of the beautiful surroundings for which Lake George is justly celebrated.

Immediately following it will be the Seventh General Conference of the Young People's Missionary Movement, July 24 to August 2. Secretary Harry Wade Hicks, of the American Board, president of the Movement, is expected home from his world-wide survey of mission fields in time to preside at these sessions. A special feature of the conference will be seven lectures on "The Bible as a Missionary Book," by the Rev. Milton F. Evans, D.D., dean of Crozier Theological Seminary, Chester, Pa. The mission study classes will be under the supervision of Dr. T. H. P. Sailer, educational secretary of the Board of Foreign Missions of the Presbyterian Church. Rev. Fred P. Haggard, of the American Baptist Missionary Union, will be in general charge of the institute work. Platform addresses are expected from well-known speakers, some of whom have been heard with great interest at former meetings and others whose voices will be new at Silver Bay.

AT NORTHFIELD

The Northfield summer conferences are to begin June 26 and continue with briefest intermissions until August 16. The list of speakers includes such well-known missionary leaders as Mr. Robert E. Speer, Mr. John R. Mott, and Rev. J. Stuart Holden. Many voices familiar and cherished at Northfield will be heard again, with other new voices equally impressive. The order and dates of the meetings are as follows: —

Student Conference, June 26 to July 5; Young Women's Conference, July 7–15; Women's Home Missionary Conference, July 16–20; Summer School for Sunday School Workers, July 18–25; Summer School for Women's Foreign Missionary Societies, July 21–28; General Conference, July 31 to August 16.

A Report of Progress

Dr. D. W. Learned, of Kyoto, Japan, who resigned as dean of the Doshisha Theological School more than a year ago so as to have a Japanese at the head of it, gives the following report of its continued prosperity and growth: —

"The new school year opened this week, and for the first time our department has come into line with the custom of the country. A new class, now numbering nine, has been taken in. It is a pleasant sight to see the chapel full of students at morning prayers. For the first time in a great many years we have to use the gallery, the seats on the floor not being sufficient."

Vacation Numbers

Not a few subscribers will be away from home for the summer, when the August and September numbers of the *Herald* are ready to mail. The magazine can go to them just as easily for fresh reading in their vacation leisure as to meet them in the pile of unforwarded mail upon their autumn home-coming, and maybe reach the shelf or wastebasket without reading at all. A postal card to this office giving simply name, vacation address, and home address will assure the subscriber each month's *Herald* direct from the press.

An Unexpected Development

In the Theological School at Harpoot, Eastern Turkey, it has been the practice to have lectures on Armenian history given by a Gregorian teacher. As a direct outgrowth of this has come the project of a seminary for Gregorian priests, in which some of the American missionaries shall have a part in the teaching. One of the most serious obstacles in the way of reform in the

Gregorian church is the ignorance of its priesthood. A revival of learning there, particularly on Biblical lines, would be promise of a general spiritual awakening in that historic but decadent church. If the Protestant missionaries can take a hand in bringing this about, it will be accomplishing the purpose for which they are there quite as much as by the increase of Protestant churches. For this the opportunity will be as inviting as it was unexpected when arrangements are completed for them to serve as teachers in a seminary for Gregorian priests. Not only do the missionaries welcome it, but the Gregorian leaders in that region are in full sympathy with them, and enter into the plan with real enthusiasm.

Better than Battleships

WHILE discussion keeps up in certain quarters upon the likelihood of war between the United States and Japan, important steps have been taken by the two governments through their official agents to insure against so needless a calamity. A treaty negotiated by Secretary Root with Ambassador Takahira, and signed May 5, provides for arbitration of all issues arising between the two nations, with certain exceptions. The single regret about the treaty is that the exceptions should be quite so extensive. That nations should reserve for the arbitrament of war questions involving their independence is expected, but it is a little disappointing to have the exceptions include all vital matters, and especially points of honor. It is certainly unfortunate if only questions of so little importance as not to be vital can be submitted for arbitration, and it seems as if points of so-called international honor were the very ones for which arbitration would be of the greatest value and service. Honor between nations, as between individuals, is a rather vague term. It is this more than anything else which has kept alive so long the practice of dueling between man and man, and does it not tend also to keep alive the duel known as war between nation and nation? If only arbitration could be made to cover questions of honor it would be practical abolition of war. But the new treaty with Japan, if only half a loaf, is better than no bread, and better by far than the building of several battleships as an insurance against war with that country.

Mrs. Julia Winter Hatch

VERY sad tidings have been received of the death at Melsetter, Rhodesia, April 23, of Mrs. Julia Winter Hatch, the wife of Rev. John Hatch, of the South African General Mission in Rhodesia. It will be remembered that in 1904 Mrs. Hatch, then Miss Winter, went to East Africa, in connection with the American Board, and for about three years was in charge of the school at Mt. Silinda. She resigned her connection with our mission a few months after her marriage, June, 1907, and went with her husband to Lusitu, a station of the South African General Mission, about forty miles from Mt. Silinda.

Mrs. Hatch was born in Middlefield, Conn., September 7, 1873. She was graduated from Northfield Seminary in 1893, spent a year in the Bible Institute at Chicago and two years in the University of Illinois, taking the degree of A.B. in that university in 1897. Her professor at the University of Illinois testified that she was one of the strongest students he had ever had among the young women in the university. She then spent six years in Hampton Institute, where Principal Frissell reported her as having done during these years most faithful and excellent work.

At the time she offered herself to the American Board as a missionary she indicated her preference for Africa as a field of labor. Certain circumstances led to a suggestion that another mission was calling for a post which she seemed specially fitted to fill, but she replied that she had long had a definite purpose to prepare herself for Africa,

and that she had become so interested in the uplifting of the people of Africa and so thoroughly convinced this was to be her life work that she had never thought of any other field. It was in this spirit that she went to Africa in 1904, where she entered upon the work with great energy and success. She was greatly beloved by her associates in our mission, and Miss Gilson speaks of her as a superior woman, gifted in many ways, a fine linguist, with unusual ability as an organizer and wholly consecrated to the work for the natives. Short as her life has been in Africa she has left a record which will long be remembered.

Hawaii and the Chinese

WHILE it may not be expedient at present to agitate for less stringency in the laws excluding Chinese laborers from our American territory, it is coming to be recognized by many that an exception should be made in the case of the Hawaiian Islands. Conditions there differ widely from what they are in the American mainland, especially on the Pacific coast. Experience with the Chinese in the islands has been on the whole quite satisfactory. Their labor has contributed much to developing Hawaiian resources, and for certain leading industries is better suited and more efficient than that of any other people. There is no such prejudice against the Chinese laborer in Hawaii as in California. The island people manage to get along with him very comfortably, make use of him and keep him from becoming either an offense or a peril. For one thing, the Chinese in Hawaii have far more home life than in the mainland states. And while only a part of them settle there for permanent homes, they very largely live like people at home so long as they stay. Accordingly they are regarded as a wholesome rather than a pernicious element in the Hawaiian population, and it is urged as a thoroughly safe American policy that they should be admitted more freely to that outlying and exceptional part of our American domain. At any rate, it is an experiment abundantly worth while as promising a key to the problem of ultimate relations between the United States and China, a matter in which the future progress of Christian missions to that vast empire is vitally concerned.

Missions to the Fore

AMONG British Congregationalists this year the center of the platform is being given to missionary interests. The great missionary exhibition known as the "Orient in London," now going on, is enlisting much activity and a large working force in many of the churches. The chair of the Congregational Union of England and Wales is filled this year by an eminent missionary leader, Dr. Wardlaw Thompson, secretary of the London Missionary Society. His recent address from the chair at the meeting of that most representative British Congregational body brought missionary matters strongly into the foreground. His utterances were in the nature of a manifesto as to the principles and methods by which the forward movement of Christian missions is to keep abreast of other advance in the thought and activities of the present day world. Being alive to the present situation and alert toward the future is not breaking with a noble past, but appreciating and conserving it. Full room must be given for new motives of missionary endeavor to take the place of those formerly prevailing, which may have spent their force for the present. The reception given to Dr. Thompson's address indicated that he was speaking not as a pioneer, but rather as an exponent of positions already accepted in the British churches.

CARPENTRY CLASS, MARSOVAN, TURKEY

INDUSTRIAL MISSIONS

By Secretary HARRY WADE HICKS

THE sympathetic observer of industrial missionary work is impressed with the variety and scope of it. When he considers the extremely limited appropriations for it and the meager mechanical training of the men who direct it, he cannot but be convinced, by the many forms of industry taught and the excellence of the articles produced, that the missionaries as pioneers in this phase of education have rendered a most valuable service.

Industrial education never can or should be an ultimate aim in missionary endeavor. Its place is among the means which help toward a ministry for the highest needs of humanity. Just what that place is in each country cannot be positively affirmed. In this, as in other missionary work, there is an evolution of method. But some tendencies of this development are clear and certain basic principles well established.

Among the principles underlying industrial work in the missions of the American Board, an important one is its insistence upon the dignity of labor in general. The lesson of this is much needed in the lands where ignorance of industrial arts results in poverty, laziness, and general low standards of living. No less is it needed in countries like Turkey and India, where women are made to perform the coarse and heavy labor of men. Another fundamental principle of industrial missionary work is the stimulus it gives in the development of mind and the building of character. Such training of the hands to work aids greatly in teaching accuracy of thinking, system in planning, and perseverance in steady and regular habits of life. Then it is fur-

ther a fundamental principle of industrial education to recognize the value of technical and industrial knowledge by which a young man or young woman may be assured of self-support whether future environment may be friendly or hostile. This becomes an important matter wherever Christianity is professed in the face of family, tribal, caste, or other persecutions. Examples of this in the mission schools of our Board are too frequent to leave any doubt of its value.

The difficulties encountered in this work are many. Requirements of custom and caste are severe. To induce a youth of one caste to learn the art or industry of another is well-nigh impossible outside the Christian schools, and within it is no easy task.

A further difficulty is ambition to enter professional or civil positions on the part of many who pass through the high schools and colleges. Such boys naturally are reluctant to enter classes in which manual labor is taught, and in this parents support them. In India the civil service offers many clerical positions, with salaries often three or fourfold larger than the wages of any inherited trade. And in every land where higher Christian education is doing its noble work, young men in considerable numbers look forward to law and medicine with aspirations for wealth and power equal to those of American students. To such the workshop offers little attraction.

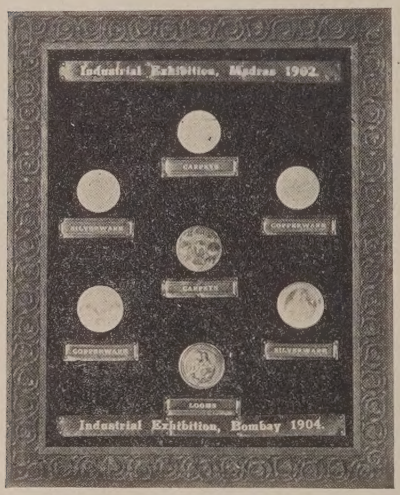
I have observed three distinct classes of industrial education. There may be others, but these exist in our American Board missions and are illustrated in the accompanying views.

1. Self-support in Schools. Many, indeed most boys and girls require financial assistance during part or all of their course of study. After receiving what parents are able to pay for tuition and board, there are two sources of help: the money the missionary may be able to supply, and labor during the school term. Such labor includes, in

SHEET IRON STOVE DEPARTMENT, HARPOOT, TURKEY

the various lands, sweeping, washing, ironing, sewing, cooking, serving, gardening, carrying water, caring for the grounds, doing miscellaneous errands. In stations having orphanages and large numbers of dependent children, these opportunities are primary means of support and important factors in education for life after school.

2. The Trades School. This form of industrial training is utilized by our missions very little as yet, partly because the rules of the Board forbid the manufacturing of commodities on a commercial basis, purely for profit, partly also because legitimate missionary adaptations of this method cannot be made adequately in those stations where economic conditions would make it valuable without appropriations from the Board for equipment and running expenses. Such an institution is the Thessalonica Industrial and Collegiate Institute in Salonica, European Turkey, now operated by an independent board of trustees fully in harmony with missionary principles. At Harpoot, in Eastern Turkey, the director of the orphanages, Rev. George P. Knapp, has developed a large work combining weaving of cotton cloth, Turkish rugs, and more lately gardening and agriculture. Euphrates College, at the same place, utilizes several manual training features, including carpentry and tinsmithing, the latter turning out sheet iron stoves, lanterns, fruit cans, and other common commodities in constant demand. In Oorfa, Central Turkey, Miss Corinna Shattuck conducts lace making, tailoring, shoemaking, carpentry, and blacksmithing. At Marash the orphans are taught weaving of cotton cloth and Turkish toweling, also dyeing and shoemaking. In Ahmednagar, Marathi Mission, India, the Sir William Petit Industrial School turns out rugs, cotton cloth, and copper, brass, and silver hammered work; at Vadala stonecutting and masonry are taught; at Sholapur, weaving, carpentry, and blacksmithing; while in several stations, notably at Ahmednagar and Vadala, we saw large numbers of girls and women making exquisite lace.



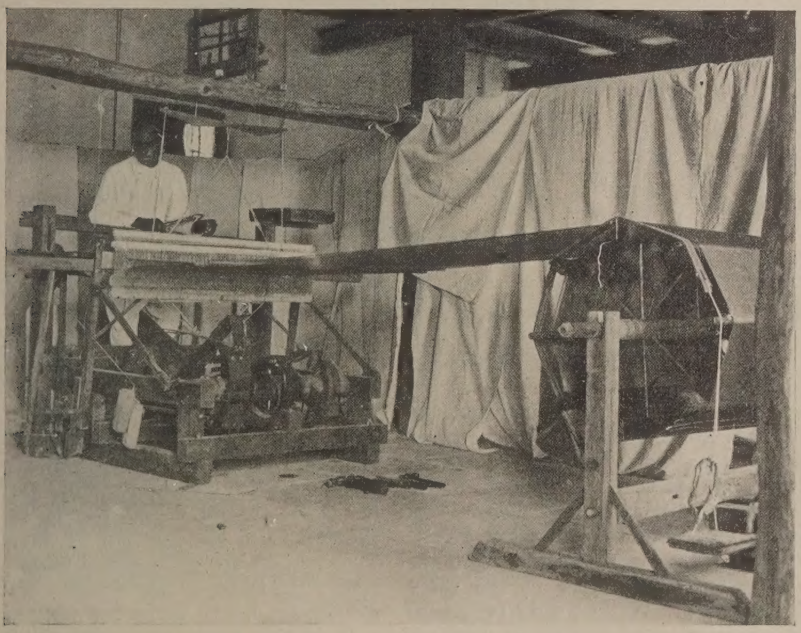
GOLD AND SILVER MEDALS

Awarded the Sir William Petit Industrial School, Ahmednagar, India

There is not space to tell of Sirur, Pasumalai, and Tellippallai, in India and Ceylon, where the manufacturing of Sisal plant products, printing, and bookbinding prepare boys and young men for trades. Gardening, farming, carpentry, weaving, masonry, blacksmithing, metal hammering, embroidery and lace making, shoemaking, and tailoring constitute the leading trade courses seen in operation. The sale of products made in the regular course of giving instruction is warranted and necessary. As providing means of support for orphans, children, and young people securing education it is legitimate. As affording relief for poverty and in times of famine and massacre it is also justifiable. It is in these ways that our missionaries are conducting trades schools. It is recognized generally that in utilizing this method the missions are merely making their gospel contribute to the present and future welfare of those whose lives they are trying to fill with the love of Christ. I am glad to report that nowhere in our missions have I seen the boundary

of reason crossed in founding manufactories on a purely commercial basis. Let this be left to the genius and capital of the people themselves apart from missions as a partner.

3. Manual Training. This is in many ways the most important phase of industrial missions. It is employed in most schools for boys and girls, in one form or another. It is difficult to differentiate fully between this and the two previous methods, but its distinguishing characteristic is in being an integral part of the curriculum and forming an important step in general education. In this sense it is not a means of present self-support. Nor is it utilized to teach trades which the students are expected to follow. It may be the means of present and future support, but it is not used for that reason. The reasons that account for its presence in the high school courses of America apply in mission schools with even greater force. If a boy can measure, saw, plane, and draw to scale, in life's battles his eye and hand will serve him better, his home will feel the effect of his skill in many ways, and in the relationships and duties of life he will be more trustworthy and useful. The best illustration of this method was seen at Pasumalai, Madura Mission. The new buildings recently erected have just been occupied. Mechanical and free-hand drawing, carpentry and joining, blacksmithing, masonry, and truck gardening constitute the industries used. Every high school of the Board should be given such a building and such an equipment. The future plans of education will undoubtedly incorporate a manual training department whenever possible financially. In view of the rapid growth of interest in manual training in America, is it not reasonable to expect that men of technical education and means will provide for similar training in our mission schools through the Board?



CHURCHILL'S IMPROVED LOOM (FOOT POWER), AHMEDNAGAR, INDIA

There is undoubtedly room for Hampton Institutes and Tuskegees in India, Turkey, China, and other lands where industrial arts are as yet undeveloped. The picture of the gold and silver medals awarded the Ahmednagar Industrial School of our Marathi Mission for carpets, silverware, copper ware, and looms testifies to the appreciation by the Indian government of what the mission has done for the welfare of the people. The award of the Kaisar-i-Hind medal to Mr. Winsor, of Sirur, for services rendered the people through industries is a similar recognition. The remarkable loom invented by Mr. D. C. Churchill, of Ahmednagar, whereby the output of cotton cloth by an Indian laborer is multiplied by three as compared with the usual native loom, is one of many distinguished scientific services rendered a nation by our missionaries. In spite of difficulties inherent in national customs and financial limitations, this arm of the work of our Board is making a great contribution to the development of the nations of the earth. And the greatest glory of all is that it is done in the name and spirit of Christ, and therefore is worthy of the blessing of God, which it receives.

IS THE AFRICAN WORTH WHILE?

By Rev. THOMAS W. WOODSIDE, of West Central Africa

WE hear a great deal said these days of race superiority. Naturally we put the Anglo-Saxon in the front rank. We pat ourselves on the back and reserve for ourselves the highest seats. The Chinaman and the Japanese are spoken of in high terms and compared favorably with other races and peoples. The African and some of the islanders are away down the line and called the "inferior races." A good many people think that men are to be judged and rated by the color of their skin. While we do recognize the superiority of the white man today, may it not be an open question how much is due to race and how much to environment, not only the environment of the man himself, but that of his father and his grandfathers?

But it is asked, Is the African capable of high development? A judge in the South a few years ago commended industrial training for the negro, but advised him to let the higher things alone, particularly oratory. Booker T. Washington immediately followed the judge on the same platform. One would think that after hearing him the judge would have felt pretty cheap. Booker T. Washington is an American and his fathers before him, for how long I do not know. But we might cite the case of the young man, an African by birth and ancestry, a graduate of London University, who took high rank in Yale Seminary a few years ago; or the young fellow from the mission schools of South Africa who came to this country and carried off first prize and honors in oratory at Columbia University on the theme, "The Redemption of Africa." These again are exceptional cases, and where the training was begun with the grandfather, who was a raw native.

It is this sense of superiority that is responsible for much of the injustice and cruelty practiced on the African. I have been asked by men who call themselves "white men" why we throw away our lives trying to teach the natives, and told that they are nothing but animals, only monkeys, etc. Considering them so these men treat them so. They cheat them, they beat them, they rob them, they buy and sell them. With far too many who go to Africa the native has no rights that the white men feel bound to recognize. They simply exploit him for their advantage. We are asked, Does the African appreciate what you are do-

ing for him? No, not always. Do all always here in the home land appreciate what is done for them? Is a flippant "thank you" always a sign of appreciation? And how about the many times that not even this is given, but people receive favors as their rights and just dues? That it is not true that the African never appreciates, let these two incidents prove.

One of the lady missionaries is very sick. The nearest physician is thirty-five miles away. There is no telephone or telegraph by which to summon him, no horse and buggy, no road, only a footpath through the woods and fields. The only thing to do is to send a messenger. Two young men volunteer. They start away in the night through a country infested with wild animals. Hyenas that prowl about in the night, leopards, and possibly lions are to be met. They reach the physician's house in the morning, but the physician is not at home: He started on a journey yesterday. He is in camp one day away. They immediately take the path again that they may catch him before he strikes camp. Fortunately they find him just as he is ready to leave camp. They deliver their message, and the doctor is ready to start at once. He does not know the way and cannot go alone. So they lead, reaching home twenty-two hours after leaving, scarcely able to bring one foot before the other. The husband proposes to give to each a good blanket (in that country a good month's wage), but they say: "No, we do not want pay; we would not have done that for pay. We did it from love to our teacher."

Another case: Quite recently I received a letter from a young man of our station. His wife died a few months ago and left a small babe a month or two old. They had no relatives who could take care of the child. Mr. and Mrs. Neipp gave some of their tinned milk to feed the baby, and it was thriving. The man writes that he thanks God because he loved the world and sent his Son, and because of this they who believe in him have also love. He says he recognizes this love in the teachers. He goes on to say: "I cannot count their kindness to me, because it is very great in that they gave of their own food to feed my child. I thank them for this kindness and I know that God will reward them. I have no pay that I can give them; God and Jesus can give that pay to my teachers. I do always thank, and I will not forget their kindness to me."

It may not be labor lost to do for such a people. It may even be worth while to give to them your time and strength, or even to lay down your life for them.

A ROBBER RECLAIMED

By Rev. LORIN S. GATES, of the Marathi Mission

IN a small village in one of the largest native states in India, about sixty miles from Sholapur, there is a man with a kind and generous heart, a deacon in a Christian church, and a man whose counsel is valued by all who know him. We may call him N. for short.

In his younger days N. was bold and daring. He belonged to a class of people that depends a good deal on robbery for a livelihood. Like others in his class, he sometimes took life in order to get property.

His story comes mostly from his own lips. He said that once he entered a house to steal, and the owner seized him with powerful arms. To get free, he wrenched a weapon from the hand that held him and used it on the man, and unintentionally inflicted a mortal wound. This was

after he had promised the pastor of a church that he would become a Christian.

N. was daring and ingenious in plans for plundering. He could scale

THE RECLAIMED ROBBER

the walls of a courtyard or a fort by tying a stone to a rope, throwing it over the wall and running up the rope. Once the rope did not hold, and he had a fall that necessitated his being taken to a hospital. He gained the friendship of the doctor, so that, although he told how he got into trouble, the doctor did not reveal the fact and thus get him into the hands of the police.

Once N. heard that the district magistrate with his family and office clerks was coming into the region where he lived. They would pitch their camp for a few days in a place, and in putting up and taking down tents would require extra help. N. thought this was a good chance for him. He followed the camp for a few days, assisted in the work, and soon learned which boxes contained valuable articles. One day a box disappeared. The police began to search for it, and N. had his eyes and ears open. He saw that the police were probably on the right track, and would soon get him into trouble. He lay awake one night considering what it was wise to do. He decided to go directly to the magistrate, tell him the whole truth, and give up the box in the hope that he would be forgiven. He was successful in this plan, and the magistrate was his friend ever afterwards. He had a frankness that many times helped him to make friends.

When N. was well along in life, some people became Christians in a town not far away, and later a Christian church was formed there. The pastor had formerly been the leader of a gang of robbers, and knew N. well and often spoke to him about a better way.

Occasionally a missionary from Sholapur would visit the church and spend a time in the neighboring villages. Christians and non-Christians would often come long distances to attend services. In case the whole family came, and no one was left to watch their cattle, they would take them along and tie them near by while the service went on under a tree in the open air. This is the way N. and his belongings came to service one day. At the close of one of these meetings this tall, patriarchal man, with a long beard, stepped up to the missionary and said, "Sahib, I want to be baptized, with all my family, and to be married." This strange request was followed by the explanation that he had decided to become a Christian,

and as he had never been married to the mother of his six children he wanted to start out in the new way in a straightforward manner. Church members bore testimony to his changed life and good character, and these parents were married and the whole family baptized that day. This was more than twenty-five years ago. These parents are still living, and have always borne good testimony to the fact that the new way is better than the old.

N. is not a man of many words, but has sometimes given bits of his history to personal friends. After his baptism his faith was tried many times. He was the watchman of his village, and the townspeople, hearing that he had become a Christian, called him and said they did not want him as watchman any more. So he did not go to his work for a few days. Then they called him again and said, "N., you have not done your work lately." "No, for you said you did not want me." "Oh, we want a watchman, but not a Christian." "Well, then, I cannot come." "But what will you do? You have a large family to feed. You will probably appeal to the missionary for help." "No, I shall not trouble the missionary." "You will appeal to government to have your work restored?" "No." "What will you do?" "I think I can get some other work." "But if you do not?" "If I find it absolutely impossible to get a living I shall tell the Lord that there is no use in my staying in this world, and ask him to take me out of it." Seeing that N. would not be frightened out of his new religion, they said, "Well, N., you come back to your work, and it will be all right." He remained a faithful watchman as long as his age and strength allowed.

Once N. was watching a stack of grain in a field at night. Robbers came and bound him, took what they wanted and went off. The night was cold, and he was bound in such a way that he suffered from pain as well as from cold. No help was within call. He feared that he might not live till morning. He asked the Lord to help him, and soon his bonds were loosened and he got free.

One year the missionary family, on arrival in the district, found the Christian community in a state of great excitement. The police had received reports that some ornaments had been stolen in a near village, and several persons had been arrested, among them a Christian man and his wife. When life becomes dull in police circles under native rule, it is said that the police can make things interesting and profitable for themselves, at any rate, by inducing some one to bring in a report of crime. This gives the police officers an excuse for arresting persons, one after another, who are generally willing to give liberal bribes to be let off. Whipping and torture of many kinds are said to be common, and help to bring bribes as well as confession. In this case, in order to escape from whipping, a man said that he had stolen the ornaments and had left them in the house of N. The chief constable raised his cane over the man in anger and said: "You may say that *I* have received the stolen property, but you need not tell me that N. would take it. I know N., and he is not a man to receive stolen property." The missionary to whom the chief constable related this said, "Did you know N. twelve years ago?" "Yes." "What kind of a man was he then?" "Oh, he was a thief then." No further comment was needed to show that N. had found a better way.

In N.'s village, some years after the great famine of 1877, a vexatious case was going on for some days in the civil court. A man claimed that he owned a certain field, but had been away since the famine. The matter had assumed the character of a village quarrel, and nearly every one had been drawn into it, testifying in the interest of his own party. The magistrate was sure that the witnesses were not telling the truth, and

the evidence was so mixed that he did not know what to do. The head man of the village came and said, "There is one man who has not been examined, and I think he will tell the truth." N. was called, his testimony was clear and convincing, and the case was soon settled.

Once when N. was away from home his thatched house burned down. He wanted to build a more substantial one, with walls of stone, covered with strong timbers and a thick layer of clay, as is the custom of the country. He went to the people in the town for whom he was working as a watchman, and they promised to help him by allowing him to get materials from their fields. The town officers told him that he might cut down trees that stood along the public road. He did so, and while the timber lay seasoning by the road word came that the revenue officer of the district was coming to town. N. was troubled, for as village watchman it was his duty to go out a mile or so to meet the officer and conduct him into town, and accompany him for a short distance on his return journey. He would pass near the trees. They really belonged to government, and the town officers had no right to give them away. What would the officer say? N. thought and prayed over the matter. He met the officer and led him into town, and nothing was said. Afterwards N. accompanied him as he started on his return journey. The officer was on horseback, and by the first fallen tree he stopped and looked alternately at the tree and at N. At each of the other trees he did the same. When they came to the last tree there was a long pause. Not a word had been spoken, and N. had made up his mind that he would not be the first one to speak. Finally the officer said: "N., what does this mean? You probably know something about these trees being cut down, but you do not say a word." Then N. said: "My house burned, and I wanted to build one more substantial. The people in town have been very kind in helping me. They told me to take these trees, and I hope government will be as kind as the people in town and allow me to have them." The officer was touched by the frankness and sincerity of the man, and said: "Well, N., you know that these trees belong to government, and if anybody else had done this I would have fined him fifty dollars, but I am sorry for your loss. You can have the timber, and I hope you will have a good house."

Whenever the missionaries go into the district where N. lives, he brings them fowls, eggs, grain, fruits, etc., so freely that it makes one feel uncomfortable to receive so much from a poor man. But it makes him feel badly if the things are refused, so the best way seems to be to take them and put the price of them into the church treasury. N. furnished a chair, table, and common kind of carpet for the building that was put up for school and church use. He generally gives each of the widows in the church a dress once a year. When asked once whether he was better off in material things after becoming a Christian than before, he replied that he used to get more, partly by unfair means, but it did not satisfy him as well.

STEVENSON AND MISSIONARIES

BOTH from his picturesque personality and from the charm of his writings the spell of Robert Louis Stevenson is over us all. Whatever entered deeply into his life commands attention from that very fact. The chapter of his contacts and experiences with missionaries in Samoa and elsewhere in the South Seas is an instance in point. It is of interest for the light that it throws upon a figure so intensely human as his, and at the same time upon a work so thoroughly humane as that which the missionaries are doing.

Just this aspect of it was what won for mission work the sympathy and friendship of Stevenson. For it was a case of conversion with him. His own words, addressed to a gathering of missionary workers at Sidney in 1893, are the best description of it: —

"I had conceived a great prejudice against missions in the South Seas, and had no sooner come there than that prejudice was at first reduced and then at last annihilated. Those who deblaterate against missions have only one thing to do — to come and see them on the spot. They will see a great deal of good done; they will see a race being forwarded in many directions."

By courtesy of Charles Scribner's Sons

ROBERT LOUIS STEVENSON

Three years later, in a letter to his mother, written on shipboard, he says: "We have a very interesting party on board, three missionaries and their wives — Messrs. Chalmers and Hunt of the London Society, and Mr. Brown of the Wesleyans. Chalmers and Brown are pioneer missionaries; splendid men, with no humbug, plenty courage, and love of adventure. I have become a terrible missionaryite of late days; very much interested in their work, errors, and merits." Soon after, in another letter to his mother, he speaks of Chalmers again: "I have a *cultus* for Tamate; he is a man nobody can see and not love. Did I tell you I took the chair at his missionary lecture, by his own choice? I thought you would like that; and I was proud to be at his side even for so long. He has plenty of faults, like the rest of us, but he's as big as a church."

This was the twofold force which drew the great heart of Stevenson into so strong sympathy and friendship with the missionaries: the humanness of the men and women themselves, and the humanity of the work they were doing. With his fondness for what is genuine and heroic in people it was natural that he should warm toward such men as Clarke and Claxton of Samoa, Brown of New Britain, and especially Chalmers of New Guinea. As has well been said: "Chalmers was a man after Stevenson's own heart — a man who, when the lives of all in it depended upon his nerve at the critical moment, could steer with the skill of the best natives a boat through the mighty Polynesian surf; a man who had visited nearly every part of Western Polynesia, and who numbered among his friends the chiefs of many a ferocious New Guinea tribe; a man, moreover, who in the explorer had never for a moment lost sight of his great mission, no other than that of his Master, to seek and save the lost; such an one was indeed likely to be grappled to the heart of R. L. Stevenson as soon as they had looked one another in the

face." "For Mr. Chalmers, Tamate of New Guinea," says Mr. Gerald Balfour, the biographer of Stevenson, "he felt a kind of hero worship, a greater admiration probably than for any man of modern times except Charles Gordon." Then with the lively, almost fatherly interest which Stevenson took in the Samoan people, he could hardly help appreciating the wholesomeness and worth of what the missionaries were doing for their general improvement.

But Robert Louis Stevenson was more than a candid and sympathetic observer of excellence in the character of missionaries and of mission work. He was also a helper of their ministry, and at the same time much helped by them. So true and faithful was his friendship for them that he could give them the benefit of criticism, pointing out to them their mistakes as well as cheering them with his appreciation and approval. Rev. E. W. Clarke, giving personal recollections of Stevenson in the *Chronicle* of the London Missionary Society for April, tells of a voyage of inspection that he made, on which he found at almost every island he touched a note from Stevenson, who had been there a short time before, "pointing out what he considered defects in our work there or matters that he thought should be inquired into, and sometimes the names of white men living on the islands whom he thought might be usefully interviewed." Thus he "was a most stimulating and liberal influence" on the mission work, as Mr. Balfour has said.

But none the less were the missionaries a stimulus and influence for good upon him. No words can tell it so well as his own, when he wrote Mr. Chalmers: "But O Tamate, if I had met you when a boy, how different my life would have been!" And when he wrote Mrs. Chalmers: "I wonder if you know what it means to a man like me—a clever man, no modesty, you observe, a man fairly critical, a man of the world (in most of the ill senses)—to meet one who represents the essential, and who is so free from the formal, from the grimace. My friend, Mr. Clarke, said, 'I wish I could have him for a colleague to keep me up to the mark.' So I: I wish I had him for a neighbor to keep me human."

It is Mr. Clarke who tells of repeated instances when Stevenson, tempted by his "inveterate Bohemianism" into some breach of the proprieties, particularly in the way of Sabbath-breaking, was very soon deeply repentant and ready to do works meet for repentance. His companionship with the missionaries did much to keep him not only human but Christian, to keep him in the atmosphere with which he breathed forth those prayers of his, so worthy the place they have taken in the literature of Christian devotion; so his intimacy with the missionaries was mutually helpful. Mr. Clarke speaks of him as a teacher from whom "I learnt many facts about native life and the lives of the solitary 'Beachcombers,' which otherwise would have been a sealed book to me." In one instance Mr. Clarke reversed his practice of disallowing a certain native amusement, in agreement with what Stevenson held to be the better position, which if it did not "bring good now should bring better afterward." In his solicitude for the welfare of the Samoan natives, Stevenson was not only a friend of the missionaries, but a veritable missionary himself. No more eloquent arraignment of the opium evil was ever penned than his letter to King Malietoa, too long for quotation here, supplicating him to take measures against it. Only a man with much of the missionary spirit in him could make an appeal so humane and moving as that.

HOME DEPARTMENT

CONDUCTED BY SECRETARY PATTON

THE TREASURY

IN view of the fact that all charitable institutions are experiencing a falling off in gifts on account of the prevailing business depression, perhaps we should not complain of the record of loss in our receipts during the past three months. Many of our friends tell us it is remarkable the setback did not occur earlier in the year. As the matter stands now we are $47,313.45 behind last year, which, it should be remembered, closed with a deficit of $36,000. The loss in legacies is $28,-417.53, but this deficiency we are quite likely to make up before the books close August 31. The item that troubles us is the donations from the living, which reveal a shortage of $18,895.92, of which $11,645.94 is attributed to churches and individuals. We are confident the Woman's Boards will make up their quota before the year closes, because they always do. But the other constituency is more uncertain. Now why should this be so? If the women can be relied upon in prosperity and adversity, in good years and bad, to do their share, why is it that the churches at large, and especially the men who hold the purses, are such uncertain quantities? We here put our finger upon the weakest spot in church benevolences, and at the same time indicate where the help is to be sought. We urge our pastors to place this matter before their congregations in such a way as to bring the appeal home to the conscience of every person, and especially every man. The day can yet be saved, in spite of business depression, in spite of the summer season. At the same time we hope all individuals who can make an extra gift to the Board will do so before August 31. Now is the time for us all to show our devotion to this work. Let us stem the tide of receding gifts and make possible a better report next month.

THE FINANCIAL STATEMENT

RECEIVED IN MAY

	From Churches and Individuals	From the Woman's Boards	From S. S. and Y. P. S. C. E.	For Special Objects	From Legacies	Interest	Totals
1907	$17,687.94	$18,134.77	$1,100.47	$4,149.54	$1,149.51	$965.00	$43,187.23
1908	14,424.90	13,451.48	990.96	2,827.50	5,743.67	1,377.50	38,816.01
Gain					$4,594.16	$412.50	
Loss	$3,263.04	$4,683.29	$109.51	$1,322.04			$4,371.22

FOR NINE MONTHS TO MAY 31

1907	$206,519.96	$159,542.21	$10,319.67	$36,846.16	$78,283.72	$16,032.55	$507,544.27
1908	194,874.02	153,869.01	9,778.40	35,693.72	49,866.19	16,149.48	460,230.82
Gain						$116.93	
Loss	$11,645.94	$5,673.20	$541.27	$1,152.44	$28,417.53		$47,313.45

SCOPE OF THE LAYMEN'S MISSIONARY MOVEMENT

As many of our readers are interested to know the outcome of the effort to have the Laymen's Movement include home missions in its scope of effort, we give below the statement issued by the executive committee of the Movement: —

"The Laymen's Missionary Movement has recently considered carefully the question of the wisdom of its changing the scope of its purpose. After several conferences and long consideration, however, both the executive and the general committees of the Movement have come to the conclusion that a change would not be wise in the interest either of the Laymen's Missionary Movement or of the work of the church both at home and abroad. It would confuse the Laymen's Missionary Movement with the general men's movements in the churches. It would complicate the international and interdenominational character of the Movement, which hopes to act as an influence to promote real Christian union in work. The Movement is not and does not intend to become an organization, nor has it any purpose or power to undertake all the work of the churches. To assume more than a simple specialized task would be to overburden and crush it. It is merely an informal co-operation of individuals who believe that a largely neglected branch of the work of the church should be brought forward, not only without slighting any other work of the church, but to the great advantage of every other activity. Those who are participating in the Movement are taking their part in the varied work of the churches to which they belong, and because of their interest in foreign missions are working more earnestly in each movement which aims at the advancement of the church in all its interests."

A BOSTON CAMPAIGN

The Laymen's Missionary Movement and the foreign mission boards of the United States have joined forces for a great campaign in Boston next November 8–15. Plans are being made to concentrate upon this city for eight days the leading missionary speakers and workers of all denominations. Possibly one hundred special speakers will engage in this campaign. The churches will be asked to give the right of way to foreign missions for this period, the purpose being to persuade the churches materially to increase their gifts to the foreign work. A definite objective in benevolence will be sought for each church, for each denomination, and for the entire city. Incidentally several other objects will be attained. The means to be used are: placing strong missionary advocates in all the pulpits of Greater Boston; a great banquet in Tremont Temple; a men's mass meeting to consider Christian stewardship; a gathering for the official boards of all the local churches; a gathering of leaders of young people's organizations; a great meeting for women; meetings for students in the colleges and universities; institutes for the study of practical methods; noonday prayer meetings led by men of national reputation; and finally, a meeting on Sunday night in Symphony Hall at which representatives of local churches will report as to what they mean to attempt in the way of contributions for missions.

This combination of all denominations under the leadership of the Laymen's Movement, commanding the attention of the churches for a period of eight days, should stir the city profoundly. It is expected that similar campaigns will be conducted in other large centers during the fall and winter.

SO MANY HEATHEN AT HOME

Objections to foreign missions vary from time to time. A few years ago we were hearing that missions were a failure and the missionaries a discredited lot. But of late that cry has subsided. Under the overwhelming testimony to the contrary from statesmen, diplomats, journalists, and others

who have had knowledge of the facts, the force of direct criticism has been broken. Such a book as Secretary Barton's "The Missionary and His Critics" leaves no ground for the unsympathetic objector to stand upon. Recently the public utterances of William J. Bryan, Secretary Taft, and Ambassador Bryce, based upon personal observation of missionary work, and declaring the missionary propaganda to be indispensable to the uplifting and civilizing of the backward nations, have put, let us trust, a quietus upon the absurd criticisms of recent years. The objections now arise from a different quarter. The value and success of the foreign work are granted, but its importance relative to the home problem is denied. The popular form of the objection is, "There are so many heathen at home." The objection arises largely from the sense of alarm which is coming to the people of the United States over the recent phases of the immigration question. The changed character and the increased amount of immigration to our shores have attracted wide attention and very properly have aroused the church to the need of special missionary effort to meet the new peril.

Let it be noted that we have no quarrel with those who urge that greater emphasis be placed upon work among immigrants. On the contrary, we regard the coming of these foreign peoples to our shores as the clear call of God. For the church to neglect this duty would be sad in the extreme. We do have some quarrel, however, with those who call these people heathen. We have ceased to employ that term, except with careful discrimination, to the non-Christian people to whom our foreign missionaries are sent. The word has little vogue in foreign missionary circles. So, also, we consider that the foreigners who crave the liberties and opportunities of this Christian land are entitled to be spoken of in some other way than as heathen. Many of these immigrants are honest, frugal, God-fearing and home-loving people, who make excellent citizens. And those who are otherwise are not likely to be won to something better by being classed with pagans. We doubt if those who speak of our immigrants in that way are the ones most anxious for their welfare.

But aside from criticising the use of the word heathen in this connection, our real quarrel is with the attitude which puts the home duty over against the foreign duty as though they were mutually exclusive. It is clear that God calls us to do both of these things. And since the opportunity comes from him our ability must be commensurate with it. It is an unbelieving and cowardly church which turns its back upon either the opening at home or the opening abroad. If the question is raised as to the relative urgency of the home and the foreign call there are many statistical statements which could be made. But we forbear. Why go into such comparisons? Should it not be enough that we are a Christian land, with Christian ideals and institutions dominant in our midst, with greater spiritual and material resources than any other land on earth, and that if any nation is called upon to contribute of its welfare to less favored people that nation is ours? The lines of Samuel T. Coleridge on the "Graces Vouchsafed in a Christian Land" should bring a solemn sense of responsibility when read by us Americans. They are as follows: —

Lord, with what care hast thou begirt us round!
Parents first season us. Then schoolmasters
Deliver us to laws. They send us bound
To rules of reason. Holy messengers;
Pulpits and Sundays; sorrow dogging sin;
Afflictions sorted; anguish of all sizes;
Fine nets and stratagems to catch us in!
Bibles laid open; millions of surprises;
Blessings beforehand; ties of gratefulness;
The sound of glory ringing in our ears:
Without, our shame; within, our consciences;
Angels and grace; eternal hopes and fears!

This whole argument against foreign missions because of the great problem

at home is based upon an inadequate estimate of home resources and of foreign need. If the prosperous Christians of America would give but the crumbs from their tables to their needy brethren abroad the world would be helped beyond all computation. And surely America would not be impoverished. Who that knows the unspeakable spiritual destitution, the moral and physical degradation of Africa and Asia, would begrudge the small gifts which would place these people in the way of becoming like us in the blessings of Christian civilization?

After all, this objection about there being so many heathen at home is not new at all. It is identically the objection advanced by a member of the Massachusetts legislature in 1809 against the request of the American Board for a charter. This man opposed the proposition because America needed all the religion she had for home consumption. There was none, he said, to spare for export to foreign lands. Such a sentiment as this actually kept the Board from receiving a charter for several months, such was the narrowness of our legislators one hundred years ago. Is it not time to retire once for all this and all other objections to obeying the explicit command of Christ to disciple all nations?

REQUESTS FOR PRAYERS

There are many things to pray for just now. Will not all who read these words take them to heart and join with the officers of the Board in special requests at the Throne of Grace? We are deeply anxious over the treasury. Must we end another year in debt and then be occupied for several years paying off old accounts, and thus push off indefinitely the advance in appropriations which we have longed to make these many years? Are the hands of our missionaries to be tied in days of unparalleled opportunity? Pray for increased giving the next two months. Then we are in dire need of recruits for China, India, Africa, and Turkey. We need men and women. Think of the new opening in China, and no one to enter in or even relieve old workers who are dropping at their posts! The twenty-eight new missionaries just going out by no means satisfy the demands of the work. Pray for laborers for God's great harvest. The new missionaries all ask our prayers, and will go to their distant and difficult fields with light hearts if they know many are praying at home. We must not forget the missionaries already at work. They so easily drop out of thought when out of sight. They are often carrying crushing burdens. Some of them are breaking under the load. "Hope long deferred maketh the heart sick." They have waited and waited for help and it has not come. All can help by their prayers. Will you who read remember these brave workers? Finally we present a specific request of one of our newer missionaries oppressed by the magnitude of the task before him. Read and remember: —

"Please find inclosed a signed card of the Prayer Union. Personally I am in great need of prayer. Responsibilities will soon be thrown on me which seem quite beyond me at this stage. I am hardly on a talking basis, and yet have been asked by the mission to step into Dr. ——'s place during his absence. Mrs. A. also needs your prayers and those of the faithful members of the Prayer Union. The language seems almost an insurmountable obstacle for her, and she is hindered by family cares from putting the time on it which would result in encouraging progress. We want to join with you all in daily intercession."

FOREIGN DEPARTMENT

CHANGE OF EMPHASIS

By Secretary JAMES L. BARTON

WHEN the American Board first began work in India, Ceylon, and Turkey, and among the Indians in our own country, the missionary appointed and sent out by the Board constituted the entire working force. He was pastor, preacher, printer, teacher, and everything else. Whatever was accomplished was the work of the missionaries, except as a few of the natives were utilized as servants. Missionary work meant only missionaries' work.

This was the state of things in the mission fields of the American Board for a generation and more after its first missionaries were appointed. These conditions could not have been changed at that time because a generation was necessary in which to open the eyes of the missionaries to the true value of trained native workers, and a considerable portion of that time was required in which so to organize the affairs of the missions that more Christians could be trained for important service in the line of education and evangelization. Even at the present time we are accustomed to think of the results in the foreign fields as due almost, if not quite exclusively to the direct labors of the missionaries.

Without question there are many faithful contributors to this Board who believe that the missionaries are pastors of the native churches abroad, that they admit to church membership, expel those that fall, and are the real evangelists. Many suppose that the world is to be evangelized through the preaching of foreign missionaries. To such it seems that the only way in which the work abroad is to be effectively pushed is vastly to increase the number of missionaries sent out from this country. Unfortunately there are missionaries abroad who have not yet entirely escaped from the primitive ideas and methods of work in which the missionary is everything everywhere and all of the time. It is difficult for such to see trained natives occupying positions they expected to occupy when they were appointed and taking the lead in aggressive evangelization. It is natural for the missionary and for the home Board to desire to maintain control of all phases of the work, even when there are able and well-trained natives ready to assume leadership. Yet there can be no surer way of retarding progress in the churches abroad than just this method of paternal control and support of the child who is old enough and strong enough to look out for himself.

After twelve years of missionary work the American Board reported some 180 missionaries all told, of whom forty-one were ordained, and nineteen natives listed as "native helpers." This was an average of about ten missionaries to each native helper.

Ten years later, in 1835, while there were 320 American missionaries under the Board, there were seventy-seven "native helpers," of whom five were ordained over native churches. The others for the most part were teachers in primitive native schools.

In 1840 the number of native workers rose to 145, where it practically remained for the next ten years, while the number of foreign missionaries rose to nearly four hundred. This made a little over two missionaries

upon the average to each native Christian worker. It was during this period that the missionaries began to understand that a permanent work could be established only by and through a strong native force. The real and permanent advance in the number of native Christian leaders began in the early fifties, and has continued to the present. The number more than doubled in the five years from 1850 to 1855, rising to 346, which number doubled again in the following half decade. In 1860 there were nearly twice as many native workers as there were American missionaries. It was 1875 before the thousand mark was passed, and the two thousand mark was reached in 1886.

The accompanying diagram graphically shows the advance and decline in the number of American missionaries and native workers in five-year periods since 1825, showing clearly where the emphasis is now placed by the missionaries of this Board in pushing the work of evangelization and Christian education abroad.

It has been demonstrated that the educated and consecrated Christian pastors, evangelists, and teachers have a power among their own people possessed by few, if any, missionaries. They understand their own people best, can adapt to their lives the truths of the gospel, and find an entrance to their hearts and lives which is impossible to a foreigner. The native churches will support their own native pastors and teachers, when able, but they would never support missionaries, nor would we wish them so to do. If the native churches and schools are ever to become self-supporting, it will be brought about only through the native Christian pastor, preacher, and teacher.

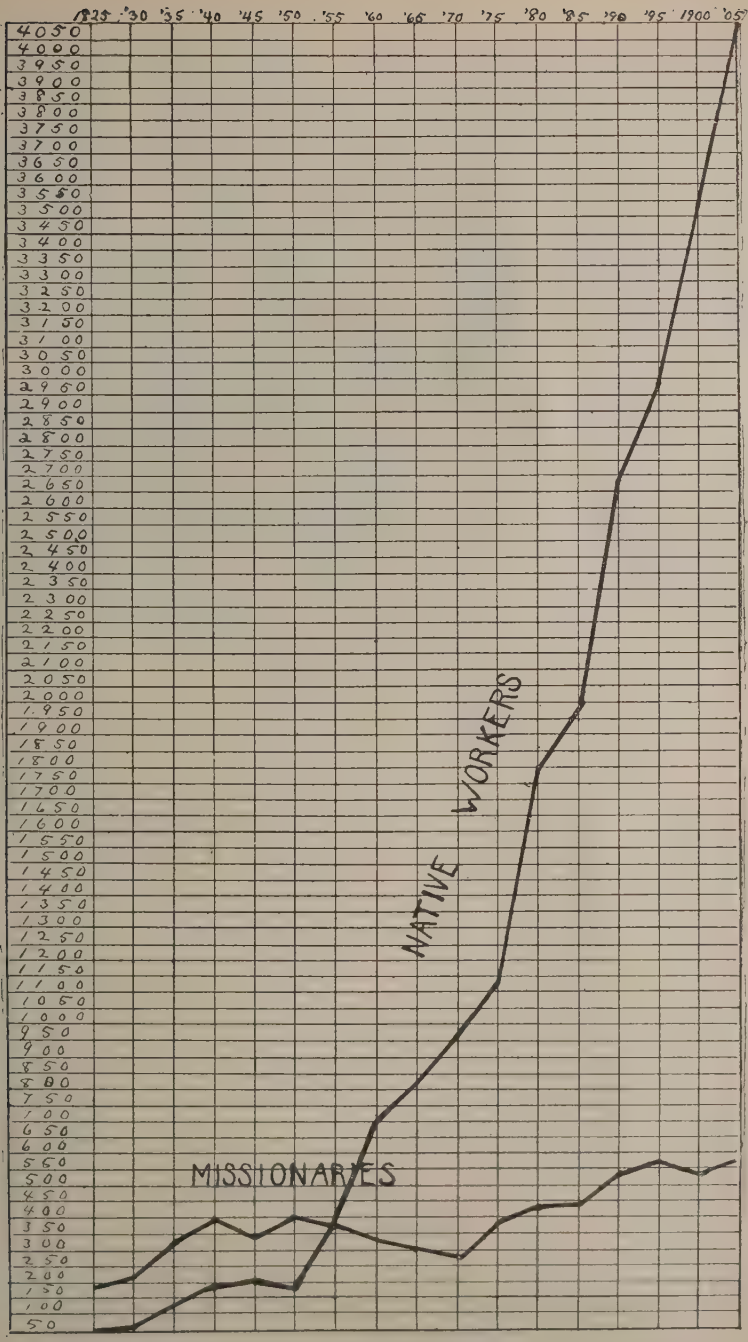
The end aimed at in all mission enterprises is to establish Christian institutions, like the church and local Christian schools, in which the leaders shall be from among the people themselves, thoroughly trained for their work and supported by the interests they serve. When such institutions shall have become sufficiently numerous to cover the countries where we are at work, we shall have a right to call those countries evangelized, and we can begin to reduce the number of missionaries.

The work has reached a stage at the present time when we can declare that our main purpose is to raise up and put into the active work of Christian education and evangelization a rapidly increasing number of properly trained native Christian men and women. Without these no country can be Christianized.

We are not, therefore, calling for an increase in gifts that the number of missionaries in any country may be largely augmented. Some more able men and women are immediately required for places of large responsibility. But the call from every field is for funds with which to train and to set to work a larger force of native workers.

Towns, cities, villages, large tracts of country, are calling for native preachers and Christian teachers. These calls are not for the missionary, but for Christian men and women of their own race and language to live among them and to preach to the adults and to teach the children and to live the life of Jesus Christ in their midst. The number of places ready at this time to receive such a Christian worker and to open to him their homes and their hearts is legion. From every side the calls pour in upon the missionaries, and through them are sent to the Board. Some of these places are ready to pay a large part, if not all, of the salary of the worker desired. Others can pay little or nothing at first. Every place promises in due time to become an independent self-supporting Christian church, a center of evangelism and Christian enlightenment for the regions beyond.

Two important things are essential therefore: *First*, facilities for the proper training of the leaders demanded; and *second*, funds with which to put these Christian workers into the places calling for them.



SUGGESTIVE CONTRAST IN GROWTH BETWEEN THE TWO CLASSES OF WORKERS ABROAD

The former means a sufficient number of missionaries to man the training schools of all kinds, and funds properly to equip the same; the latter means increased support for what is called "General Work." The cost of placing these workers differs greatly in different missions and in various parts of the same mission. In some villages in India $25 will be all that is required to maintain a Christian school in a village or a suburb of a city, while from $50 to $200 a year are needed in other places to establish an able evangelist in a great strategic center, there to build up a self-supporting Christian church.

We are constantly endeavoring to raise up a more able class of native laborers, in whom the promise of initiative and leadership is clearly manifest, and upon whom in a rapidly increasing degree the responsibility of the work can be placed. At the present time under the Board there is upon the average one ordained missionary to twenty native workers. There is no reason why there should not be 200 native workers to a single ordained missionary, and even this number in some missions could be increased until the native forces were fully competent to take entire control of all the work.

The least expensive part of our missionary work, and that which is the most productive, is the part directed and controlled by the native Christians under native leadership. This is the force we must indefinitely multiply in every country. If we fail here, we fail everywhere. Not to increase the native forces is to mark time. To increase effectively this force is to move forward along lines of permanency and power.

FIELD NOTES

On the Low Islands

(*Micronesian Field*)

The question as to the expediency of missionary residence on the low coral islands of Micronesia has been, as our readers are aware, much under discussion for the past year or two, and Dr. and Mrs. Rife have been strongly of the opinion that it was expedient, in laboring for the Marshall Islands, to reside within the group rather than at the distant island of Kusaie. After months of residence on Mejuro, one of the Marshall Islands, Mrs. Rife writes, under date of March 30: —

"When I came here I had some misgivings as to whether we could endure the heat and be as comfortable as at Kusaie. I was also reluctant to leave our beautiful island and the people there, but was convinced that it was for the good of our work. The impression that these islands are too hot to be endurable is a mistaken one. I have now been here eight months, and during that time there has been scarcely a day without a cool breeze, and there have even been times when the children complained of being cold. When the sun is hot the heat is not so oppressive as at Kusaie, for the air is not so humid. So taking it all together I have come to believe that I will have better health here. And most important of all, there are opportunities of working for the Master in helping the many instead of a select few. We see continuous results of our efforts, and the boys have opportunities for practical work which will be, we know, of great help to them.

"Being convinced of these things I could not now be persuaded to return to Kusaie, even though it were to go to a comfortable home. Our school is especially well situated here. There are but few people on this islet, and the most of them are Christians. A ride of an hour or two will take us to the mainland, where the greater number of the people are.

"Dr. Rife has been away almost

Photograph from W. C. Bell

A WEST AFRICAN CARPENTER SHOP

Much outside work is done before the door. The boy in the center has just finished the two sawhorses near him

continuously until this time, and the children and I have been alone in the house, sleeping with doors and windows open. And I see no reason why a girls' school could not be successfully maintained on this island."

Word has been received from Mr. Delaporte on Nauru, dated March 9. He speaks of a tidal wave which struck the island on January 1, playing havoc with fences and outhouses. Sickness is still prevailing, and five of the people have died since Mr. Delaporte's return. The work, however, is in fairly good condition, and better than was expected.

Mission Builders

(West Central African Field)

Fresh testimony to the value for a missionary of experience in industrial and mechanical arts comes from the Rev. H. A. Neipp at the Ochileso station. "Here," he says, "the building of the new station means a great deal for the missionary besides building up character. It is also of great importance to teach our adherents to work and become skillful. This industrial work is no difficulty to me on account of my past training in Switzerland and America. The past weeks we have built a bridge across the nearest river. It is sixty feet long and eleven feet wide. It is expected to carry the ox wagon, with eight oxen to draw it. The natives are amazed at the work already done. In order to keep our boys at work I hope to smelt the iron ore which abounds here, as it used to be done sixty years ago in the United States and in Europe before the high furnaces were invented. We hope to be able to forge native hoes, and will have a good market, I am sure. The coming dry season we hope to build our dwelling house. I do hope the Prudential Committee has been able to cable me affirmatively in regard to the grant." It is a pleasure to record that the grant for this dwelling house

was made by the Prudential Committee and the cable sent to Mr. Neipp, March 24.

The Clouds Still Heavy
(Eastern Turkey Field)

Writing from Van, April 13, Dr. Raynolds reports no new disturbances such as have occurred recently between the Turkish soldiers and the revolutionists, but he says: —

"Confidence is not restored; the markets have scarcely been opened at all, and so the very small remnant of business which there was before has wholly stopped. Money is absolutely impossible to obtain, so that we have the greatest difficulty to care for our daily needs. It is now time for the spring sowing, but there is neither money to help in getting seed, nor is there such confidence as will permit the villagers to go to their fields to sow them, so that the prospect of an even greater scarcity next year is very ominous."

Qualified to Solemnize Marriage
(Zulu Field)

It is a great gratification to learn that one matter which has caused much irritation in Natal between our Zulu churches and the colonial government has been satisfactorily settled. On April 4 a letter was received from the government stating that licenses empowering them to perform the marriage ceremony had that day been dispatched to all the native ministers of our Zulu Mission who had applied for them. The ministers are now properly recognized as qualified to fill all the services that ordinarily devolve upon Christian ministers, and the people in the establishing of their homes are not required to go outside of their own churches to have their marriages legalized.

Our German Allies
(Micronesian Field)

A letter from Mr. Blecher, secretary of the Young People's Society Christian Endeavor Union of Germany, dated Friedrichshagen, May 23, brings us many items of interest from their and our mission in Micronesia. Two young women were sent forth from Liebenzell on May 4. One of them, Miss Rosa Loosli, goes to Truk to become the wife of Mr. Mader, and the other, Katchen Weichel, goes to Ponape. The reports come from Ponape that Mrs. Weise, wife of Rev. Ernst Weise, of Ponape, died on February 19. She was formerly a missionary of the China Inland Mission, and had been on Ponape less than a year. Mr. Hugenschmidt is full of hope concerning the progress of the work on Ponape. The friends in Germany have in mind the purchase and sending out of a "motor cutter," especially for the Truk Lagoon, and have now in hand $1,800 for that purpose. The proposed craft is to be something like the *Hiram Bingham*, and, if secured, will greatly aid in the proper support of the work, not only within the Truk Lagoon, but also in the Mortlock group and on Ponape and its neighboring islands. Our German friends are deeply interested in this movement for the evangelization of the islands of Micronesia belonging to Germany, and are seeking for more men to be sent out as missionaries.

A Cure for Heart as Well as Throat
(Shansi Field)

Dr. Atwood reports the recent bringing of a man to the hospital at Fenchou-fu with his throat cut from "ear to ear." He had taken that method of escaping the blackmail of indigent relations. The cure was easily wrought in a few weeks. What most impressed the doctor was the change wrought in the man by God's Spirit. He seemed completely made over and eager to give himself to the service of Christ. A man of property and an influential citizen in his village, which is a market town the first stage out on the road to Tai-ku, his conversion offers a great chance to reach out according to the plan of widening the field of evangelization. The man at once put his little boy in the school, and his friends began to visit the hospital by the dozen. More lately he has been received on proba-

tion, and his boy has brought into the school some ten companions from his town, while others are waiting to be received as soon as accommodations are sufficient. Dr. Atwood feels that there is a loud call for an evangelizing agent to do touring from Fenchou-fu. He himself made a short tour a week ago into the region thus opened, and was overjoyed with the outlook for work.

The Tarsus Building Fund

(*Central Turkey Field*)

Further reports are at hand as to the fund for church building at Tarsus. They are reports of progress. They tell of "the people greatly aroused and active" on the subject. "The women are very earnest, the pile of finger rings, earrings, and bracelets would about stock an Oriental jewelry shop." This precipitates the question how to dispose of this accumulation so as to realize the largest possible sum from such self-denial of the women. One proposal is to ship the jewelry to this country and to find purchasers for it here among people who are interested either in the mission or in collecting articles of this description. A serious bar in the way of this proposal is the sixty per cent customs duty which would have to be paid upon entry into this country. This would more than offset all the advantages that might be hoped for in selling the jewelry here. Some market there surely must be in which these goods will bring at least a current price, and so yield their full value to the worthy object for which they were given.

Bustling Times at Mt. Silinda

(*Rhodesian Field*)

Mr. Fuller's recent report-letter to those who are maintaining the Mt. Silinda station under the Station Plan is a record of progress on all sides. It was summer time there, with fruits and vegetables ripening to a good harvest. Mr. Hirst and family, the new helpers in the industrial department, had arrived and were already at work. As the boys had outgrown their dormitory and were sleeping wherever they could find a corner, a temporary building was rushed up for them with lumber worked out in the sawmill, and put up under Mr. Hirst's direction. Under Mr. King's management the school fields were just maturing a fine crop of corn, and a new banana garden of 200 plants was being set out. A stone stable, eighty feet long, was completed for the cattle and for Dr. Thompson's horse. This horse and provision for its maintenance were furnished Dr. Thompson by the government as a recognition of his years of faithful service in visiting the settlers of the district. It will save him many a weary mile on foot or on the bicycle, which has carried him thousands of miles over terrific roads and crooked native paths. Neighboring farmers

A VIEW OF TARSUS

have also presented the school with two pigs, that are safely housed in a stone pigpen just built. Mr. Fuller prophesies that this year will see a new building for the school that will accommodate double the present attendance, and he gives his word that this will be crowded again in less than five years, so fast does the work grow. No wonder he says, "Who is coming to help us?" Shall the answer be only a cry?

LETTERS FROM THE MISSIONS

MICRONESIAN MISSION

THE JUBILEE CONTINUED

A letter from Dr. Rife dated Ebon, Marshall Islands, January 2, gives a brief account of the way in which the fiftieth anniversary of the commencement of missionary work in that group had been celebrated. It is as surprising as it is gratifying to learn that 700 people from other islands came together at Ebon for the jubilee exercises. That so many people could secure passage and were disposed to meet for such a celebration is clear evidence of the power with which the gospel holds the people. The facts stated by Dr. Rife concerning the plan of the natives, fifty years ago, to wreck the *Morning Star*, drown the white people, and so loot the vessel, illustrate in a striking way the low moral condition of these islanders at the beginning, and indicate the change wrought in them during these fifty years. Dr. Rife writes:—

"We have been attending our jubilee meetings at this place and are about to leave for our other work. We had meetings for a week, beginning on December 22, with anniversary services on the 24th, and Christmas exercises, which are always lengthy affairs in these islands, on the day following. There were about seven or eight hundred people from other islands, and although none of them attended all of the services, our audiences were usually large. We began each day with a sunrise prayer meeting, and then had services at nine and three. Not a few, fifteen or twenty, have expressed a desire to lead better lives, and at least one married couple has been persuaded to 'love each other' again. I think that most of the Christians attending have received some quickening.

"We had in attendance seventeen out of twenty-five of the native teachers. They all say they appreciated the meetings, and we wish it could be possible for us to come together in this way each year. The outside visitors were enabled to come by special rates of passage in the trading ships, the steamer belonging to Burns, Philip & Company, of Australia, bringing about six hundred passengers in two trips. Mrs. Rife and our two little girls came in this way, while our boy John, eleven years old, preferred to come with me in the little *Hiram Bingham*.

"It was very interesting to hear the older natives relate their stories of the coming of the missionaries, the first white people to live in any part of the group. This lagoon can only be entered by ships through a very long and narrow passage, leading almost directly toward the prevailing winds. The first *Morning Star*, being a square-rigged vessel, would find this a very difficult task. And so two long ropes were passed to the men on the reef on either side, and she was towed in, the people all the time wishing that something would happen to the ship so that they might seize her. It is said that when they took ships they went aboard without any weapons whatever, arranged themselves so that they would outnumber the whites two to one, and at a given signal each grasp his man, jump overboard with him, and drown him. When the missionaries came the natives already possessed dogs, pigs, and a very inferior kind of fowls, and it

THE HOUSE AT DOLORES WHERE SERVICES ARE HELD

was their belief that if a person ate any of the latter he would become crazy. The missionaries had cats, and the natives thought them large rats.

"The most of the survivors of those days seem to be from sixty-five to seventy-five years old, and as the older persons do not know their ages, it is impossible to guess them with any degree of certainty but for some fixed event. I think that it is rarely that they exceed eighty, although I knew an old man who was certainly ninety-five years old. One fact which I was surprised to learn was that they knew no contagious diseases before the coming of the white man. Not that the missionaries brought all of these diseases, but their coming made it soon possible for others to live amongst the people, and unfortunately some of the worst enemies to these races were introduced by them."

Dr. Rife says he has recently visited twelve of our twenty islands in the Marshall group, and hopes to visit the others soon. As an illustration of the difficulties of traveling when the trade winds are not blowing, the doctor reports that a trip forty-five miles from Mille to Arno, which should have been made in one night, cost them twelve days of time and 400 miles of sailing.

MEXICAN MISSION

Rev. A. C. Wright, of Parral, thus describes a recent visit to a remote outstation: —

"At last I have been able to visit our little church at Dolores, which has been for three years without the attention of minister or missionary. It is so far from all of our other work that it takes much time and expense to visit it; but it certainly ought to have the stimulus of an occasional visit, for there is a faithful band of earnest Christians there.

"On April 13, after four hours on the slow-going train of the narrow gauge Parral y Durango Railroad, at ten A.M. I caught up with our native helper and Bible colporter, who had preceded me by two days with the horses, and we were soon in the saddle. That was on Monday, and for seven days we kept steadily on, passing from eight to fourteen hours daily in the

saddle, and traveling through one continuous, immense pine forest of magnificent trees. We slept in a house but one night, and saw very few ranches and only one town along the road. We crossed the continental divide, climbing as high as 10,000 feet above the sea level, where all of our blankets and a good big fire, kept burning all night, were necessary for comfort, and then descended to a level of less than 2,000 feet at Dolores, where oranges, sugar cane, and semi-tropical fruits abound, as also the irritating *mosco*, whose bites made my hands and wrists swell greatly.

"We were hoping to reach Dolores on Saturday, but were obliged to keep on until five o'clock on Sunday, when we found the brethren, who had received word that we were on the road, waiting for us with a most cordial welcome.

"We had hardly got the dust of travel off when services began and the little room was filled, while the large porch toward the street was crowded with those who listened attentively at windows and door. For eight consecutive nights they followed with touching interest the simple presentation of the gospel message; each afternoon there was a class in Bible study and afterward singing, some young people learning a new song each day, which they sung together at the night service. This was done without any instrumental accompaniment, the tune being learned entirely by ear, as none read music. Still there were always two parts sung quite correctly, and sometimes three. I gave them only the air, and they improvised the others.

"The attendance and interest continued through all the week, there being about fifty present the first night and over 150 at the final service, when one new member was received and several children baptized. They came a considerable distance, one man and his wife making a journey of four hours because eight years before he had heard me speak on the fruit of the Spirit; although he has not come out as a Christian yet, he said that he wanted to hear some more about that same subject. The expressions of gratitude for our visit were continuous and hearty.

"On leaving early Monday morning we had to climb the steep mountain road for nine hours to get out of the deep valley in which the town lies, but we were able to hold two services along the way and to arrange for services at another ranch at some future time. At these places we had the pleasure of preaching to some who had never heard an evangelical sermon before, if indeed any had. They expressed the greatest delight and gratitude for what we gave them.

"The trip took more than three weeks and was most enjoyable, in spite of the weariness it caused."

CENTRAL TURKEY MISSION

HUMANITARIAN LEADERSHIP

If mission workers in distant countries did nothing more than to distribute most effectively the aid sent them by sympathetic and generous friends at home it would be much, but when they do it in a way to call forth the latent resources of the country itself and enlist its people of various classes to make common cause in behalf of their suffering neighbors it is very much more. Rev. W. N. Chambers, upon a visit to Hadjin in April, gives this account of the way famine relief work was being done by Miss Vaughan and Miss Billings in addition to their heavy, exacting "missionary work, including care of the home school for girls, with its 170 pupils":—

"Early in the winter, when the distress began to be acute, the ladies called three very trusty men and organized a 'committee of relief,' though at the time they had less than one hundred dollars in hand for that purpose. They were unable to turn a deaf ear to the many appeals for bread, and so they began a search for the most needy in order to prevent

starvation. To avoid gratuitous relief, as far as possible, work was found, such as cleaning streets, repairing waterways, carrying stones for building and repairing of walls; and so relief was afforded to a good many people, mostly widows. But funds ran short and debt was incurred. At this point they called a few leading men from each community — Moslem, Gregorian Armenian, Catholic Armenian, and Protestant — to consider the situation. As to the result, the Catholic *vartabed* said that the whole community felt very deep gratitude to the ladies for what they had done. When Miss Vaughan told them that money was exhausted and no more could be done to relieve distress till the debt was canceled, and urged that the various communities should do all in their power to relieve the hungry, they were inspired to action by the example and words of these ladies. Appeal was made. The government had already taken note of the situation and had made advance, to be collected again during two years."

Relief Methods

The methods of this relief work and the still pressing need for it are further pictured in this same letter of Mr. Chambers: —

"On the mountain side is a stony, rocky field belonging to the high school. The soil is very fertile and produces good grapes. A lot of women have been given work picking out the stones and carrying them to the boundary line, where they are being built up as a fence, and to points where terraces are to be made on the steeper hillsides. Others are digging over the soil. Last evening they came in for the measure of flour given out as the reward of a day's work. These weary women were most earnest in their expressions of gratitude and deep appreciation of what was being done for them. 'A thousand thanks,' 'May Allah give you blessing,' 'May you never want,' were some of their exclamations. Nothing has impressed me with the greatness of the need and the extent of the suffering as the expression of gratitude with which a handful of flour is received, which is not, and is not intended to be, remuneration for the unusual work of carrying stones by the women from morning till night. The flour is a mere dole to help relieve the craving of hunger. So far the same woman is allowed two days' work a week in order that as many as possible of the hungry may have a little; and yet for every one receiving work five beg and plead for it. The suffering will increase till the harvest is in. The sixty dollars now in hand will soon be exhausted. In fact, it was proposed to stop giving any more relief for a couple of weeks, and reserve what is now in hand to save life later in the season. It was decided to continue on the present scale to the end of this week, and then cut off assistance.

"The ladies here have been so overworked and their sympathies so drawn on by the trying situation that they are in sore need of rest and change. The strain has been very heavy indeed. If, however, some more funds for relief can be obtained the burden will be greatly lightened. I fear that this summer may witness some deaths by starvation. It would be a great satisfaction to prevent such a calamity."

WEST CENTRAL AFRICAN MISSION

MEDICAL PRACTICE

Dr. William Cammack, of Chisamba, West Africa, gives the following pen picture of medical practice as done at that station: —

"At present we open the dispensary about 8 to 8.30 o'clock in the morning and have from sixty to one hundred patients each day of all sorts. Of these a large number come with malaria, some with itch, ulcers, burns, eye diseases of various kinds, small wounds, leprosy occasionally, and various diseases peculiar to hot climates. Most

A NATIVE HUT AT CHISAMBA

of the diseases require only simple treatment — quinine, enforced cleanliness, sulphur ointment, red iodide of mercury for goiters, etc. — but some of the cases are dangerous and demand immediate help. I do not imagine there is any part of the world where the natives have more dangerous fevers than the 'pernicious' form of malaria here, and the hypodermic needle is indeed a saver of life in this country. Even with it we are sometimes too late; during the last week a woman began having hard fever in the night and died before eight o'clock next morning, in spite of fifteen grains of quinine given hypodermically. It is especially fatal to children, and the death rate among them in the villages is very high. We have had several fractures of limbs, too, and some very bad burns, generally on epileptics or small children, as these people sleep by the side of a fire of sticks.

"The chances for relieving pain and saving life are certainly many times more numerous here than even the doctor of large practice finds at home, and the work carries with it much of testimony for the Master in that it can accomplish things which these people have never seen done before. The saving, by the hypodermic, of a child which the mother knows to be dying is as much a miracle to them as the healing of men by the Master Physician was to the Jews of old."

MARATHI MISSION

EVANGELISM IN BOMBAY

Rev. James Smith, of Bombay, under date of May 2, gives the following account of successful evangelistic meetings for six months at Bombay: —

"Mr. Karmarkar and I have just brought to a close our evangelistic work on the seashore for the present season. We began shortly after the first of November and have held meetings five nights a week for six months. Mr. Karmarkar has not been at all well ever since he returned from Japan. After starting the meetings, therefore, he has done little except the personal work with inquirers. I have had splendid help from Mr. Frank Anderson, of the Young Men's Christian Association, and one or two others. A large number

of ladies have helped also in the singing, which has been a very attractive part of the work. We have had visits from Dr. Beach, Mr. Hicks, Mr. Rust, Mr. Severance, Dr. Capen, and others, for which I have been specially thankful, as the meetings have given such visitors their only opportunity of speaking face to face with the people of this country.

"My own share in the work has been three addresses every week, and when Mr. Anderson was away for two months I spoke five nights a week. Mrs. Smith has accompanied me every night, and led the music on the 'baby organ.'

"The *shamiana*, or tent, has seating accommodation for 150 persons. It was not large enough. On Sunday and Saturday nights it was always excessively crowded. On other nights it was almost always comfortably filled. The preaching has been of the gospel, pure and simple. Every address was a call to unconverted men to come to Christ, pressing home persistently his claims upon the soul as the only Saviour. Dr. Beach remarked that he had not seen such a response from any audience. By look and gesture, often by interruptions, approval of the truth was expressed. In fact, clapping of the hands and exclamations were so common that I have had to check them, as I felt that they detracted from the solemnity of the occasion, and encouraged enthusiasm rather than deep conviction. There have been few disputants. We have not encouraged any one to ask questions in public. Those who wanted to ask questions were invited to come to Mr. Karmarkar at a set time, and he disposed of their questions and talked with genuine inquirers in private.

"Our audiences have been of educated men whose parents spoke English and taught them to speak it in their homes before they went to school. They are well-to-do people, in good social position, and very intelligent. Two of them have asked for baptism, and at least half a dozen have accepted Christ without reserve and openly avow their belief, while a large number scarcely ever miss a meeting, and listen eagerly to every word. One old man, a Parsee, has not missed more than two meetings during the whole season, and whenever there is an opening calls out his approval.

"This will be enough to show how valuable is the work that Mr. Karmarkar has initiated here in Bombay, and I should be delighted to hope that I might be allowed to spend the rest of my days in India in such work. To be associated with Mr. Karmarkar is a tremendous advantage. Young India does not confide in the foreigner, but opens up its heart to one of its own people. Mr. Karmarkar is wise and sympathetic. He knows just what is best to do and say to such inquirers.

"We are now planning another campaign at two new places in the city for the rainy season. If we had money to put up a cheap roof to protect us from the rain we would go on at the same place, but for the lack of $200 much that has been done will be lost. Of course we shall do what we can to keep in touch with inquirers, but if we had a place to cover our heads we could have almost daily meetings within reach of the young men who have been hearing the gospel all these months.

The Follow Up

"In addition to her work at the *shamiana* Mrs. Smith has been following up Dr. (Mrs.) Karmarkar's patients all over the city. This has never been done before, and its value cannot be overrated. Medical work fails of its true aim if it does not bring patients to Christ, and the doctor cannot continue her visits after the patient is healed. Dr. Karmarkar is a wonderful woman, too. Where she has been there is an open door and a hearty welcome for Mrs. Smith. I wish that the Woman's Board of Missions just knew the situation here and the possibilities of the future.

"We expect to go up to Mahableshwar next week. We are both of us more exhausted than we have ever been in India before. School work is tiresome, but there is a routine in it which makes

much of it almost automatic; while a new address of forty minutes to an hour, four or five nights in a week, for six months, has taxed my resources to the utmost. The hours, too, have been late. However, we would not willingly go back into school work again. We have never had such opportunities as the present before, and we desire to use them to the utmost."

THE WIDE FIELD

ABYSSINIA

ANOTHER OPENING DOOR

The following account of entrance into Abyssinia of "the Word that giveth light" appears among the "Signs of the Times," in the June *Missionary Review of the World*:—

"This land, with its 150,000 square miles and 3,500,000 inhabitants, has hitherto ranked with Tibet and Afghanistan as inaccessible to all messengers of Christ. Now according to recent reports King Menelek, who seems to be possessed of not a few excellent qualities of both mind and heart, has partially opened the doors. For some years a Swedish missionary society has been watching and waiting upon the northern border, scattering also copies of the Bible. When one of these was presented to the king with the request that their introduction be forbidden, he replied: 'I have read these books and they are good; let the people read them too.' An order has also been issued that all children above seven years of age shall go to school, coupled with the promise to pay the salaries of any competent teachers whom the missionaries may supply."

CHINA

AN APPRECIATION OF MEDICAL MISSIONS

The *North China Herald* for May 11 remarks with much appreciation upon the work done by Dr. Main and his little band of helpers in the Hang-Chow medical mission in connection with the English Church Missionary Society:—

"It is pleasing to learn that recognition of the value of skilled Western medical and surgical practitioners is not confined to the native press alone, but is yearly becoming more evident among the native population to whose needs the hospital ministers. There still remains much to be broken down in the form of native prejudice and superstition; there is still the same difficulty with patients who will not place themselves completely in the hands of the doctors who could and would cure them; but there are evidences of growing confidence in the foreign staff. No less than 1,859 patients were treated in the hospital during 1907, an increase of more than 300 over the number of patients for 1906. A large extension of the building is necessary, together with a proportionate increase in the trained staff if the work is to progress satisfactorily.

"The magnitude of the mission's dispensary may be realized when it is stated that about 24,000 outpatients were treated in 1907. Of the 213 would-be suicides treated, only four died. With anæsthetics 444 operations were performed. In the opium refuge 240 smokers were treated, most of them remaining one month."

CHINA AND KOREA

A LAYMAN'S IMPRESSIONS

Mr. John B. Sleman, Jr., who visited the East as member of the Centennial Commission of the Laymen's Missionary Movement, gives in the June *Missionary Review of the World* his impressions of missions in Asia. He records his "impressions of the essential unity of Christian thought throughout the world and the universal application of the Christian religion to the needs of men and women everywhere."

What seems to have impressed him

most of all is the "extraordinary opportunity" now presented "for the evangelization of the Orient, especially in China and Korea." He says: —

"It would be statesmanship of the highest order to place at the disposal of our missionaries in China the funds and the workers to greatly increase the output of the mission schools, not only to provide teachers for government schools, but also to train Christian workers of every sort, especially, of course, young men for the ministry.

"In Korea a condition exists which is unparalleled in the annals of missions. The prophecy in the hymn which speaks of the coming of 'a nation in a day' is literally being fulfilled in the Hermit Kingdom. The wonderful revivals, the unprecedented activity of Korean converts in evangelizing their own people, the eagerness to learn and teach — all signify a condition which warrants all the help from us in the way of workers and equipment which the missionaries deem wise."

AFRICA

A CHALLENGE

The following account of Mohammedan aggression in Northern Africa is extracted from an article by Rev. T. Broadwood Johnson, M.A., in the June number of the *Church Missionary Review*. There is certainly a challenge in it to Christian enterprise and zeal: —

"Mohammedan North Africa is advancing surely and steadily southwards across the Sahara, which is no longer the barrier it once was. Instead of being an unbroken desert, as once thought, it is now known to contain teeming pagan tribes. A great range of mountains has hitherto proved an obstacle to advance, and Mohammedanism has been kept in check; but with the partition of Africa amongst the Powers of Europe has come a new danger. The old mountain passes are being crossed by roads, and the existence of a protective government is encouraging a new activity. The Koran is being brought down amongst the pagan tribes, and is prevailing. When once claimed by the Moslems, these tribes will be ten times more difficult to reach with the gospel. A traveler tells of encountering a tribe who meet regularly for prayer, and the burden of their petition is: 'O God, we know that thou art holy and we want to worship thee, but we do not know how. We are in darkness. Send us light.' And these must soon be enveloped in the advancing wave of Mohammedanism from the north.

"If that wave is to be held back from sweeping right across the continent, it must be by interposing a wedge of Christianity."

THE PORTFOLIO

Shall the Lion Have Africa?

During a heavy rainstorm last week a lion entered a temporary hut in a maize field, and picked up and carried off a lad about twelve years of age who, with his father, was keeping watch over the grain. The lion did not make off at once with his prey, and the father as he ran out of the hut slipped and rolled down the elevation on which it stood. It was a very dark night, so that he could see nothing, but he heard his boy calling, "Father! come; I am not dead yet." What do you suppose that creature did? He sneaked off as quietly as possible to his kraal hard by, and there, surrounded by the huts of his wives, stayed until morning, never lifting a finger to save his boy. A search after daylight revealed a part of one leg, the sickly token of what had happened.

When we think of such wretches, the husbands of many wives, calling themselves fathers, these "fine, rare natives

whom the missionary only spoils," as the colonists say, we are almost moved to pack up and desert the whole lot of them. Some of these savages are brave enough, but others are like the one I have described, mollusks, with hearts devoid of natural affection, sodden material upon which to work.

Satan goeth about like a lion, seeking whom he may devour. Africa is in his clutch, calling out of the storm of passion and darkness of ignorance to the servants of the Most High, "I am still alive, save me." Too often the church sneaks off to its comfortable homes, afraid of suffering hurt if it gives until it draws blood. It is easier to let Africa be destroyed.

From a letter of Rev. G. A. Wilder, D.D., of Chikore, Rhodesia.

A Sample of South India

Yesterday we came together to Aruppukottai, and with us came Dr. Parker, who, with her compounder from the dispensary, her medical catechist (a man), and her cook and other servants, started this morning on a two weeks' medical tour. Their first town is thirty-five miles away on the seacoast, where about thirty families in a small village have recently seceded from an old Catholic church founded 300 years ago. In these three centuries no school has ever been started, no Bible in their own language given them, and no progress made in morals, except that reverence for the church has been taught. Having become tired of expecting anything good from Catholicism they have come over to Protestant Christianity, although bitter persecution has set in.

I spoke to a crowded church last night. If our American ministers could have as large audiences as these men here, building campaigns would be in progress everywhere. This little church on Sunday is always so full that the people stand outside each open window and the only door, after the one room is full. And when the outstations send in their quota at station meetings no effort is made to use the church, but outdoor meetings must be held. This is but one of several places where present buildings are totally inadequate. If the Christian Endeavor Societies, Sunday schools, and churches would

ONE OF SOUTH INDIA'S BURDEN BEARERS

only give the $850,000 needed for the work of the Board already covered by the estimates, we might help such places as Aruppukottai to new buildings. It seems as if the needs of these poor, ignorant people had to be met after all our needs at home. But I know the

churches at home are looking forward to a better day.

I am going this afternoon to a village three miles away. Not long ago it bore the name of "Sodom," because of its gross wickedness. But at last a church was organized and a school started. Recently a new quarter of the village has come over to Christianity, and now a new (second) church is needed. So the story of triumph runs all through the 140 congregations of this station. I photographed three women from that village just an hour ago, with great ear, nose, and toe rings, bracelets for arms and anklets for ankles.

From letter of Sec. H. W. Hicks, written while visiting the Madura Mission.

Not Schools Merely, but Christian Schools

The place of the medical missionary college in the development of the Chinese race is one of the foremost importance, not only from the point of view of evangelization, but from that of humanity. If the conversion of the Chinese to Christianity were the sole object of foreign missions, no more effective means could be employed to reach the people than the training of Chinese physicians for the practice of medicine inspired by the teachings of Christ. Aside from evangelization, the training of Chinese as scientific doctors is a work of such promise to the suffering millions of China that it must commend itself in the highest degree to philanthropic minds, apart from doctrinal teachings.

I feel convinced that the Chinese will receive their best education from foreign schools under religious stimulus. No government school, nor school conducted by a private corporation, can hope to inspire in its pupils as lofty a devotion to the medical profession as a school conducted under the inspirations of Christianity.

Though every year of the twenty-two years which I have passed in China has seemed to me as it passed a year of exceptional opportunity, I feel that the present time is, in a higher degree than any epoch of the past, important in work for the welfare of the Chinese. China is beginning to take on modern education and to adopt widely the practical features of the civilization of the West. It is important that this development should be accompanied by a spiritual enlightenment in order that the Chinese may not take on Western civilization without a comprehension of its nobler side.

By Hon. Charles Denby, United States Consul General at Shanghai, as quoted in The Intercollegian.

THE BOOKSHELF

A Life with a Purpose: A Memorial of John Lawrence Thurston. By Assistant Professor Henry B. Wright, of Yale. Printed by Fleming H. Revell Co. Sold by Rev. John R. Thurston, Whitinsville, Mass. Price, $1.50 net.

After four years of thought and conference friends of this pioneer of the new Yale in China have produced a book that will, they hope, prove not merely a faithful and true record for the friends and family, but also an instructive and inspiring message to college men. The editor believes that he has found in Thurston one who though the world might call him ordinary, yet becomes extraordinary through the "miracle of obedience." His life accordingly has a peculiar message for the average college man.

One cannot read the book carefully, especially Thurston's letters, without feeling the power of a life with a real missionary purpose or without experiencing the stimulus of the man's simple, aggressive faith. The soul of this "little, active fellow with a contagious laugh and great big enthusiasm for missions," with an "individuality being transformed and made beautiful by the risen Christ life" through his

"striving first to know and then to do the will of God," will go marching on in the mind and life of many a reader.

The book will be of most value to Thurston's friends and to college men. But students of missions generally will find here authentic accounts of the origin and establishment of the Yale Mission in China, the educative methods and work of the Yale Missionary Band (98–99), the typical experiences of modern Student Volunteers, and some interesting side lights on friendship. The opening chapter, too, by Dr. Wright, on "The Miracle of Obedience," is sound philosophy and of true scientific value. E. F. B.

The Church and Missionary Education. Illustrated. Published by the Young People's Missionary Movement of the United States and Canada, 156 Fifth Avenue, New York City. Price, $1.25 retail.

This volume gives all the reports and addresses on this present day subject of missionary education delivered at the First International Convention of the Movement at Pittsburg in March, 1908. The addresses are reported substantially as given, with emendations by speakers and editor as seemed necessary in the interest of clearness and usefulness. The book is rich in most up-to-date methods, and is inspirational as well. Special attention should be given to the full statement of the achievements of the Young People's Missionary Movement found on pages 19–33. Congregationalists will find in this volume printed in full President McKenzie's telling address on "The Place of Missionary Education in the Life of the Church"; also the Minute adopted by our denominational rally, with some practical suggestions worth carrying out with vigor and persistence.

E. F. B.

The Nearer and Farther East: Outline Studies of Moslem Lands and of Siam, Burma, and Korea. By Samuel M. Zwemer, D.D., F.R.G.S., and Rev. Arthur J. Brown, D.D. New York: The Macmillan Co. Pp. 325. Price, 50 cents net.

This volume is the sixth in order of the series of mission study text-books issued by the Central Committee of the United Study of Missions. It is with a sense of relief that we read the title, the first in the entire series that gives even a suggestion of the contents of the book. The first half of this volume is devoted to the study of missions among the Moslems by Dr. Zwemer, and the second half to the discussion of mission work in Siam, Burma, and Korea by Dr. Brown. The two parts of the book have no relation to each other, except as they are bound together. Each part has helps and suggestions to leaders. Marginal headings are used throughout.

The part upon Moslems is a clear, vivid, and scholarly discussion of "Islam: Its Character and Conquests," "Social Evils of Islam," "The Story of Missions to Moslems," and "The Work that Remains to be Done." It is enough to say that these great themes are presented in Dr. Zwemer's well-known, attractive force and style.

The three chapters in the second part of the work by Dr. Brown deal each with its respective country and people. They discuss the general features of each country, give a brief history of the opening of Christian missions, and close with general statements regarding the present condition of missionary work. Dr. Brown writes not only as a reader of books upon his theme, but as one who has extensively traveled and observed widely in the lands and among the peoples of whom he writes.

This readable and instructive volume is well worthy a place among its popular predecessors. J. L. B.

The Call of Korea. By Horace G. Underwood. New York: F. H. Revell Co. Pp. 204. Price, 75 cents.

The appearance of this book, written by one who has lived in Korea over twenty years as a missionary under the Presbyterian Board, is most opportune, as it gives a different estimate of Korean people and affairs from that presented by Prof. George T. Ladd in his recent volume. Both authors labor under the difficulty of writing at a time when conditions in that unhappy country have not yet crystallized into new forms, but Mr. Underwood's appraisal has the distinct advantage of being

based upon long residence among the people and familiarity with the language. He does not discuss the political situation, merely stating a few general facts, but confines himself to picturing the marvelous development of the Christian Church. For a background he sketches in broad outlines the secular life of the people, their social customs, their mongrel costumes, growing out of a new law allowing one to dress as he pleases, their arts, industries, and race characteristics. In a chapter on their religious life he calls attention to a curious custom, in some parts of Korea, of sprinkling blood over the main door and upon its two sides to avert the entrance of evil spirits. This explains a tradition that the Koreans are the lost ten tribes of Israel. But the emphasis of the book is placed upon the unprecedented growth of the Christian Church from nothing, in 1884, to over one hundred thousand believers. This receptivity on the part of the people, coupled with the favorable attitude of the government towards missions, constitutes the "call" to American Christians. John R. Mott says: "Give the laborers now and Korea will be the first nation Christianized in modern times." F. J. D.

BOOKS RECEIVED

The Kindergarten in American Education. By Nina C. Vandewalker, B.L., M.PD. New York: Macmillan Co. Pp. 274. Price, $1.25 net.

The Deluge: History or Myth. By Prof. L. T. Townsend, D.D., S.T.D. American Tract Society. Pp. 117.

THE CHRONICLE

ARRIVALS IN THIS COUNTRY

May 13. At Seattle, Rev. and Mrs. William B. Stelle, Rev. and Mrs. Howard S. Galt, Miss Mary E. Andrews, and Miss H. Grace Wyckoff, all of the North China Mission.

May 14. At San Francisco, Rev. and Mrs. Edward H. Smith, of the Foochow Mission.

May 15. At Boston, Mrs. Frederick C. Wellman, of the West Central African Mission.

May 21. At New York, E. L. Bliss, M.D., and family, of the Foochow Mission.

May 26. At Milton, N. S., Miss Diadem Bell, of the West Central African Mission.

June 4. At New York, Rev. and Mrs. Lyndon S. Crawford, D.D., and Rev. and Mrs. Charles T. Riggs, of the Western Turkey Mission.

ARRIVAL IN ENGLAND

May 8. Rev. Wesley M. Stover, of West Central African Mission.

DEPARTURES

May 26. From San Francisco, Mr. James H. McCann, returning to the North China Mission.

May 30. From Boston, Rev. Arthur A. McBride, to join the Marathi Mission.

BIRTH

March 13. A son to Rev. and Mrs. Merlin Ennis, of West Central African Mission.

DEATHS

February 19. At Ponape, Micronesia, Mrs. Ernst Weise. (See page 336.)

April 22 or 23. At Melsetter, Rhodesia, Mrs. Julia Winter Hatch. (See page 314.)

∴

Dr. Crawford's return to this country was made imperative by physician's orders. As Mrs. Crawford also was out of health, after a brief visit with their daughter in Princeton they went together to the Presbyterian Hospital in New York for needed treatment.

∴

With the Crawfords and the Riggs came back to America Rev. O. P. Allen, one of the veterans of the Harpoot station, who of late has been living with a son, Rev. Herbert M. Allen, in Constantinople. For the present he will make his home with a son in Auburndale, Mass.

∴

When this number reaches its readers Sec. James L. Barton will be on board ship bound for England to represent the American Board in a committee council at Oxford, July 14–18, to arrange for the Third Ecumenical Missionary Conference to be held at Edinburgh in July, 1910. The committees to meet in this council are three: A British committee of eight, a

Continental committee of five, and an American committee of five. Dr. Barton is also to attend the International Congregational Council at Edinburgh, to which he goes both as delegate and as one of the speakers.

∴

The people who are still possessed by the idea that those go as missionaries who are not up to any work at home should have looked in upon Pilgrim Hall during the recent conference. It was the calm and unprejudiced opinion of those who were there as speakers or visitors that the company seated at the tables was an exceptionally strong and fine-looking group of young people. We expect the best of work from them when they go to their fields, and are glad to think how happy many tired and overworked missionaries will be to see them come.

∴

Greatly to the regret of all friends of the Tank Missionary Home at Oberlin, Mrs. A. B. Allen, superintendent of the home, has resigned the position in which she has served with conspicuous success for a long term of years. She has won the admiration and approval of all who have watched the institution, and the hearty love of all who have enjoyed the blessings of the home. Missionaries who are on the field who have intrusted their children to her care have had abundant occasion for thankfulness for Mrs. Allen's efficient and motherly watch. We are glad to learn that Capt. and Mrs. George F. Garland, who for years have been identified with the *Morning Star* and the mission in Micronesia, have consented to take the superintendency of the home, and that they are already on the ground. We are confident from the character of the service that both Captain and Mrs. Garland have rendered in connection with the large number of missionaries with whom they have had to do, and from their known qualities of mind and heart, that the home could have no wiser or kindlier superintendence than they will give to it.

DONATIONS RECEIVED IN MAY

NEW ENGLAND DISTRICT

Maine

Alfred, Cong. ch.	7 75	
Bath, Winter-st. Cong. ch.	131 72	
Brewer, 1st Cong. ch.	14 00	
Bridgton, 1st Cong. ch.	14 00	
Gray, 1st Cong. ch.	13 25	
Hallowell, Old South Cong. ch.	21 00	
Hampden, Cong. ch.	4 00	
Minot, Hattie B. Perkins,	3 00	
Sanford, Cong. ch.	8 30	
Warren, Cong. ch.	9 75	
West Brooksville, Cong. ch.	1 65	
Winslow, Cong. ch.	12 00	
Yarmouth, 1st Parish Cong. ch.	15 00	255 42

New Hampshire

Bennington, Cong. ch.	10 00	
Chester, Cong. ch.	1 20	
Concord, West Cong. ch., for Pang-Chuang,	25 63	
Lyme, Cong. ch.	71 00	
Manchester, 1st Cong. ch., toward support Rev. J. P. Jones,	191 54	
New Boston, Friend,	50	
West Lebanon, Cong. ch.	22 65	
Winchester, Douglas Pease,	35	322 87

Vermont

Benson, Cong. ch., toward support Rev. E. A. Yarrow,	32 00	
East Brookfield, Cong. ch., toward support Dr. C. W. Young,	10 70	
Johnson, Friend,	1 50	
Pomfret, Cong. ch.	10 00	
Williamstown, Cong. ch., toward support Dr. C. W. Young,	12 23	
Windham, Cong. ch.	10 45	
——, A blind minister,	2 00	78 88
Legacies.— Newport, Hannah P. Dickerman, by John Young, Ex'r,	1,500 00	
Northfield, Sarah J. Guild, by M. James Clough, Ex'r,	950 67	2,450 67
		2,529 55

Massachusetts

Andover, Free Cong. ch.	40 00	
Auburndale, Cong. ch.	18 79	
Boston, Allston Cong. ch., toward support Rev. W. P. Clarke, 320; Pilgrim ch., Dorchester, 125; Park-st. Cong. ch., 31; Highland Cong. ch., 30; H. Fisher, 500; J. Milton Roberts, 173.55; Ezra Gifford, for Aruppukottai and Ing-hok, 100,	1,279 55	
Brimfield, 1st Cong. ch.	26 10	
Cambridge, Prospect-st. Cong. ch.	150 00	
Canton, Evan. Cong. ch.	64 63	
Chicopee, 2d Cong. ch.	33 23	
Danvers, 1st Cong. ch.	65 00	
Dedham, 1st Cong. ch., toward support Rev. C. A. Clark,	358 99	
Dover, Cong. ch.	6 80	
East Bridgewater, Union Cong. ch.	23 79	
Enfield, Mrs. W. B. Kimball,	10 00	
Everett, Courtland-st. Cong. ch.	1 00	
Fitchburg, Rollstone Cong. ch., Friend, .25; Kenneth Masten, .05,	30	
Framingham, Plymouth Cong. ch.	100 00	
Franklin, 1st Cong. ch.	18 00	
Granby, ch. of Christ,	19 16	
Greenfield, 2d Cong. ch., toward support Rev. H. T. Perry,	65 00	
Hampden, 1st Cong. ch.	22 25	
Haverhill, Union Cong. ch.	6 00	
Holyoke, 1st Cong. ch.	123 94	
Hudson, 1st Cong. ch.	28 04	
Lawrence, Samuel White,	100 00	
Leominster, F. A. Whitney,	15 00	
Longmeadow, 1st Cong. ch. Benev. Asso., for work of Dr. G. C. Raynolds,	67 34	
Lynn, North Cong. ch.	3 00	
Milton, 1st Cong. ch., E. Huntington,	10 00	
New Bedford, North Cong. ch.	836 30	

New Boston, Cong. ch. 5 00
Newburyport, Whitefield Cong. ch. 54 19
Norfolk, Union Cong. ch. 27 00
Northampton, Edwards Cong. ch., for medical work, Pang-Chuang, 252 91
Pittsfield, South Cong. ch., 103.75; 1st ch. of Christ, for Marathi, 10, 113 75
Reading, Cong. ch. 20 00
Salem, Tabernacle Cong. ch. 67 85
Sharon, Cong. ch., toward support Rev. W. H. Sanders, 59 24
Somerville, Franklin-st. Cong. ch. 3 24
South Hadley, Cong. ch. 15 11
Springfield, 1st Cong. ch., 155.79; Olivet Cong. ch., 16.55, 172 34
Stoneham, Cong. ch. 22 16
Tewksbury, Cong. ch. 10 56
Uxbridge, 1st Cong. ch. 21 80
Wakefield, Cong. ch. 45 71
Westboro, Cong. ch. 75 04
West Springfield, 1st Cong. ch. 16 00
Williamstown, 1st Cong. ch., 263; Williams College, class of 1892, Rev. E. W. Bishop, toward support Rev. Geo. Allchin, 5, 268 00
——, Friend, 10 00—4,752 11

Legacies.—Waltham, Mary J. Goodrich, by Enos T. Luce, 800 00
Williamsburg, Theron L. Barrus, by Edward T. Barrus, Ex'r, 50 00—850 00

5,602 11

Rhode Island

Newport, John R. Leslie, 22 75
Providence, Plymouth Cong. ch. 28 25——51 00

Young People's Societies

MAINE.—Belfast, Jun. Y. P. S. C. E. of North Cong. ch., 2; Portland, Y. P. S. C. E. of 2d Parish, 10, 12 00
NEW HAMPSHIRE.—North Conway, Y. P. S. C. E. 16 57
VERMONT.—Richmond, Y. P. S. C. E., for Shao-wu, 5 00
MASSACHUSETTS.—Boston, Immanuel-Walnut-av. Y. P. S. C. E., toward support Dr. W. T. Lawrence, 175; do., Union Y. P. S. C. E., 30; do., Pilgrim do. (Dorchester), toward support Dr. F. C. Wellman, 25; do, French Evan. do., 3.50; Lynn, North Y. P. S. C. E., 12.50; Shirley, Y. P. S. C. E., for Shao-wu, 5; South Acton, do., for do., 6; South Hadley, do., for Sholapur, 15; Spencer, Young Women's Miss. Club, for native helper, 8, and for Shao-wu, 14.75; Westhampton Y. P. S. C. E., for Shao-wu, 10, 304 75

338 32

Sunday Schools

MAINE.—Cumberland Center, Cong. Sab. sch. 5 00
NEW HAMPSHIRE.—East Alstead, Cong. Sab. sch. 10 00
MASSACHUSETTS.—Attleboro, 2d Cong. Sab. sch., 5.29; Boston, Sab. sch. of Village ch. (Dorchester), 5; Hyde Park, Cong. Sab. sch., 20; Lowell, Pawtucket Cong. Sab. sch., toward support Mrs. Mary A. Fairbank, 12.50; Medford, Union Cong. Sab. sch., 7.60; Natick, 1st Cong. Sab. sch., 21.02; Pittsfield, Pilgrim Memorial Cong. Sab. sch., 5; West Medford, Cong. Sab. sch., 5, 81 41

96 41

MIDDLE DISTRICT

Connecticut

Abington, Cong. ch. 10 00
Durham Center, W. A. Parsons, 10 00
East Hampton, Cong. ch. 2 13
East Woodstock, Cong. ch. 10 00
Fairhaven, Pilgrim Cong. ch. 29 77
Haddam, Cong. ch. 22 00
Hartford, 1st Cong. ch., 237.85; 4th Cong. ch., 159.57; Mrs. E. C. Russ, 260, Mrs. Mary A. Cooke, 200, Chas. C. Russ, 100, Misses C. E. and C. C. Camp, 100, all toward support Mrs. Chauncey Goodrich; In loving memory of M. C. H., 250, 1,307 42
Middlefield, Cong. ch. 3 00
Middletown, 1st Cong. ch., toward support Rev. H. N. Barnum, 39.50; 3d Cong. ch., 11.25, 50 75
Montville, 1st Cong. ch. 11 00
North Woodstock, Cong. ch. 4 30
Norwich, Broadway Cong. ch. 500 00
Plantsville, Cong. ch. 99 95
Salem, Cong. ch. 26 78
Sharon, 1st Cong. ch. 5 69
Simsbury, 1st ch. of Christ, 16 01
Somersville, Cong. ch. 20 25
Stafford Springs, Cong. ch. 65 30
Thomaston, Rev. L. S. Gates, received for preaching, 2 00
Westport, Saugatuck Cong. ch. 2 03
Westville, Cong. ch. 12 37—2,210 75

Legacies.—New Haven, Edward D. Dickerman, by W. B. Dickerman, Ex'r, 500 00

2,710 75

New York

Angola, Miss A. H. Ames, 5 00
Brooklyn, Plymouth Cong. ch., of which 100 from Rev. Lyman Abbott, 162.50; E. F. Carrington, 5, 167 50
Cambria, 1st Cong. ch., I. N. Crosby, 10 00
Churchville, Cong. ch. 28 15
Elbridge, Cong. ch. 12 60
Honeoye, Cong. ch., of which 36.25 from Rev. Arthur C. Dill, 50 00
Jamesport, Cong. ch. 5 50
Jamestown, 1st Cong. ch. 189 82
Little Falls, Friend, 5 00
Moravia, Mrs. Carrie L. Tuthill, 100 00
Mt. Vernon, 1st Cong. ch. 4 60
New York, Christ Cong. ch. 26 31
Rochester, Mrs. M. G. Jagnow, for work in Micronesia, 20 00
Salamanca, Cong. ch. 24 34
Warsaw, Cong. ch. 23 28
Westchester, Cong. ch., toward support Rev. T. S. Lee, 600 00—1,272 10

Legacies.—New York, Kate P. Stevens, by Charles W. Seymour and Edo E. Mercelis, Ex'rs, 500 00

1,772 10

New Jersey

Haddonfield, J. D. Lynde, 25 00
Nutley, Minnie E. Morse, 25 00——50 00

Pennsylvania

Fountain Springs, Christ Cong. ch. 2 50
Ridgway, C. D. Osterhout, 15 00
Riggs, Mrs. S. B. Wittig, 42
Scranton, Thomas Eynon, 10 00——27 92

Ohio

Akron, Nathan Morse, 10 00
Cincinnati, Welsh Cong. ch. 10 00
Cleveland, Park Cong. ch., 28.28; Cyril Cong. ch., 20, 48 28
Columbus, Mayflower Cong. ch. 11 47
Kent, 1st Cong. ch. 90 00
Madison, Central Cong. ch. 50 00
Medina, Cong. ch. 270 69
Parkman, Cong. ch. 5 00
Pittsfield, Cong. ch. 6 55
Sandusky, 1st Cong. ch. 31 00
Windham, 1st Cong. ch. 15 00——547 99

Young People's Societies

CONNECTICUT.—Elmwood, Y. P. S. C. E., for Pang-Chuang, 5; Plainfield, do., 4.30; Windham, do., 7, 16 30
NEW YORK.—New Village, Young People's Mission class of 1st Cong. ch., 6; Salamanca, Y. P. S. C. E., 2, 8 00
OHIO.—Fredericksburg, Y. P. S. C. E., for Shao-wu, 5; Gomer, Jun. do., for Aruppukottai, 30; Medina, Y. P. S. C. E., 20, 55 00

79 30

Sunday Schools

CONNECTICUT.—Cromwell, Cong. Sab. sch., 77.48; Granby, South Cong. Sab. sch., for Harpoot, 30; Hartford, 4th Cong. Sab. sch., Prim. Dept., toward support of children of Rev. H. S. Galt, 5; South Windsor, Cong. Sab. sch., Prim. Dept., 2, 114 48
NEW YORK.—Brooklyn, Clinton-av. Cong. Sab. sch., for Aruppukottai, 30; do., Tompkins-av. Branch Cong. Sab. sch., 15; Cortland, 1st Cong. Sab. sch., Prim. Dept., for Ing-hok, 15; Salamanca, Cong. Sab. sch., 10 66, 70 66
NEW JERSEY.—Plainfield, Cong. Sab. sch. 10 00
OHIO.—Medina, Cong. Sab. sch., 20; Twinsburg, do., 8.75; Youngstown, Plymouth Cong. Sab. sch., 25.12, 53 87

249 01

INTERIOR DISTRICT

Tennessee

Memphis, 2d Cong. ch., Woman's Miss. Union, 5 00

Alabama

Birmingham, Pilgrim Cong. ch. 8 43

Louisiana

Hammond, Cong. ch. 2 47

Oklahoma

Weatherford, Ger. Cong. ch. 25 00

Illinois

Aurora, 1st Cong. ch., 89.50; E. E. Bouslough, 190, 279 50
Buda, Cong. ch. 20 00
Chicago, Ewing-st. Cong. ch., 8.31; Gross Park Cong. ch., 2.26; Chicago Theol. Sem., of which Prof. Harper, 10, and Prof. Willcox, 5, all toward support Rev. C. N. Ransom, 25; E. S. Skinner, 25, 60 57
Dallas City, Cong. ch. 15 00
Dover, Cong. ch. 14 00
Earlville, J. A. D. 25 00
Metropolis, Trinity Cong. ch., for 1907, 3.50; for 1908, 2.75, 6 25
Oak Park, 1st Cong. ch., Mr. and Mrs. Wm. Grant Smith, of which 50 is toward support Rev. R. Chambers and 50 toward support Dr. W. A. Hemingway, 100 00
Pana, Catherine Dockery, 5 00
Payson, Cong. ch., of which L. K. Seymour, 300, 326 18
Shabbona, Cong. ch. 17 20
Sterling, 1st Cong. ch. 41 55——910 25
Legacies.—Elgin, Geo. P. Lord, by Louis N. Seaman, H. P. Zimmerman, and the Elgin Banking Co., Ex'rs, 1,343 00

2,253 25

Michigan

Bellaire, Cong. ch. 3 00
Flint, 1st Cong. ch. 19 06
Grand Rapids, Smith Memorial ch. and Y. P. S. C. E. 13 17
Lakeview, Cong. ch. 13 50
St. Clair, 1st Cong. ch. 18 79
South Haven, 1st Cong. ch. 24 26
Wolverine, Petoskey Asso. meeting, 12 50
Ypsilanti, 1st Cong. ch. 23 00——127 28
Legacies.—Ann Arbor, Dr. Corydon L. Ford, by Bryant Walker, Adm'r, add'l, 100 00

227 28

Wisconsin

Auroraville, Cong. ch. 6 00
Beloit, 1st Cong. ch. 135 55
Big Springs, Cong. ch. 2 00
Black Creek, Cong. ch. 2 00
British Hollow, Thomas Davies, 50 00
Columbus, Olivet Cong. ch. 72 00
Cornelia, Mt. Zion Cong. ch. 4 00
Cumberland, 1st Cong. ch. 6 50
Davis Corners, Cong. ch. 5 00
Delavan, Cong. ch., toward support Dr. C. F. Rife, 18 42
Evansville, 1st Cong. ch. 58 79
Menomonie, Cong. ch. 9 08
Milwaukee, Swed. Cong. ch. 4 00
Oshkosh, 1st Cong. ch. 50 00
Pine River, Cong. ch. 1 50
Rochester, Cong. ch. 27 50
Stoughton, Cong. ch. 9 14
Waupun, Cong. ch. 43 27——504 75

Minnesota

Minneapolis, Plymouth ch., toward support Rev. A. H. Clark, 112 50
Rochester, Cong. ch. 39 71
Sauk Center, Cong. ch. 5 30
Wabasha, Cong. ch. 22 09——179 60

Iowa

Bear Grove, Cong. ch. 5 00
Burlington, Cong. ch. 106 00
Fort Dodge, 1st Cong. ch. 5 00
Iowa City, Welsh Cong. ch. 6 50
Newell, 1st Cong. ch. 100 00——222 50

Missouri

Kidder, Cong. ch. 12 80

North Dakota

Crary, 1st Cong. ch. 14 25
Fargo, 1st Cong. ch. 14 82
Fort Yates, Standing Rock Cong. ch. 5 00
Lucca, 1st Cong. ch. 4 61
Wahpeton, 1st Cong. ch. 35 68——74 36

South Dakota

Columbia, Cong. ch., Pastor, 10 00
Hetland, Cong. ch., for Pang-Chuang, 12 75
Mitchell, 1st Cong. ch. 12 84——35 59

Nebraska

Clay Center, 1st Cong. ch. 10 63
Fremont, 1st Cong. ch. 54 07
Hemingford, 1st Cong. ch. 3 16
Ravenna, Cong. ch. 15 00
Sutton, H. B. Battishill, 7 00
Weeping Water, Cong. ch. 91 00
Wilsonville, Walter N. Giles, 20; Geo. H. Giles, 1, 21 00——201 86

Kansas

Emporia, 1st Cong. ch. 67 70
McPherson, Cong. ch. 20 75
Osborne, 1st Cong. ch. 100 00
Partridge, Cong. ch. 22 75
——, Collection at General Asso. of Kansas, 10 35——221 55

Montana

Billings, G. M. Fuller, for Ing-hok, 70 00

Wyoming

Dayton, Cong. ch. 12 00

Colorado

Windsor, Convention of German chs., for evangelistic work, Eastern Turkey, 100 00

Young People's Societies

TENNESSEE.—Pleasant Hill, Y. P. S. C. E. of Pleasant Hill Academy, 15 00
ILLINOIS.—Beardstown, Y. P. S. C. E., 5; Englewood, North Y. P. S. C. E., for Sholapur, 30, 35 00
WISCONSIN.—Orange, Y. P. S. C. E., 2; Rio, Y. P. S. C. E., mite-boxes, 2.70; 4 70
IOWA.—Atlantic, Y. P. S. C. E., 3; Sioux Rapids, do., toward support Rev. G. E. White, 5, 8 00
SOUTH DAKOTA.—Elk Point, Y. P. S. C. E. 1 09

NEBRASKA.—Omaha, 1st Y. P. S. C. E. 11 98

75 77

Sunday Schools

MISSISSIPPI.—Tougaloo, Tougaloo University Sab. sch., for Shao-wu, 30 00
ILLINOIS.—Shabbona, Cong. Sab. sch. 7 50
MICHIGAN.—Grand Rapids, East Cong. Sab. sch. 5 00
WISCONSIN.—Hartford, Cong. Sab. sch., 4; Tomah, do., for work in India, 10.50, 14 50
COLORADO.—Denver, Plymouth Cong. Sab. sch. 40 75

97 75

PACIFIC DISTRICT

Utah

Ogden, 1st Cong. ch. 8 85

Idaho

Caldwell, Rev. W. S. Hawkes, 1 50
Mountain Home, Cong. ch. 7 15——8 65

Washington

Forks, 1st Cong. ch. 2 50
Port Angeles, 1st Cong. ch. 11 25
South Bend, Cong. ch., of which Ladies' Soc., 15, 20 01——33 76

Oregon

Rainier, 1st Cong. ch., for 1907, 2.65; for 1908, 3.75, 6 40

California

Berkeley, L. J. and Miss L. G. Barker, toward support Rev. F. F. Goodsell, 72 00
Bethany, Cong. ch. 9 00
Claremont, Cong. ch. 150 00
Fresno, Armenian Cong. ch. 12 50
Lodi, Cong. ch. 15 00
Los Angeles, J. M. S., toward support Rev. V. P. Eastman, 10 00
Norwalk, Cong. ch. 5 00
Oakland, Friend of missions, 10 00
Ontario, Bethel Cong. ch., Mr. and Mrs. Chas. E. Harwood, toward support Rev. W. O. Pye, 150 00
Paso Robles, Cong. ch. 2 51
San Francisco, 4th Cong. ch., 10; Mayflower Cong. ch., 7.30, 17 30
San Jacinto, Cong. ch. 11 45
Santa Barbara, Cong. ch. 35 00——499 76

Territory of Hawaii

Honolulu, Central Union ch., for Nauru Mission, 1,000; Mrs. M. S. Rice, 500, 1,500 00

Young People's Societies

WASHINGTON.—Seattle, Edgewater Y. P. S. C. E. 10 00
CALIFORNIA.—Pacific Grove, Young Ladies' Philathea Bible class, for Aruppukottai, 12; San Luis Obispo, Y. P. S. C. E., for Ing-hok, 2.50, 14 50

24 50

Sunday Schools

UTAH.—Ogden, 1st Cong. Sab. sch. 3 50
WASHINGTON.—Seattle, Prospect Cong. Sab. sch., for Ing-hok, 5 00
CALIFORNIA.—Bakersfield, 1st Cong. Sab. sch., for Mt. Silinda, 15; Los Angeles, Pico Heights Cong. Sab. sch., 6.40, 21 40

29 90

MISCELLANEOUS

China

Pang-Chuang, Miss Lucia E. Lyons, 10 00

England

London, Miss S. Louisa Ropes, 75 00

FROM WOMAN'S BOARDS

From WOMAN'S BOARD OF MISSIONS
Miss Sarah Louise Day, Boston, *Treasurer*

For sundry missions in part, 12,221 48
For repairs on girls' school, Talas, 440 00
(Aux. Manhattan, N. Y., toward support Mrs. F. B. Bridgman), 25 00
(Y. P. S. C. E., West Winfield, N. Y.), 5 00–12,691 48

From WOMAN'S BOARD OF MISSIONS FOR THE PACIFIC
Miss Mary C. McClees, Oakland, California, *Treasurer* 760 00

Additional Donations for Special Objects

MAINE.—Calais, Mrs. Octavia W. Reed and Miss Emma S. Wilson, for village school, care Dr. T. B. Scott, 25 00
NEW HAMPSHIRE.—Hanover, Rev. S. P. Leeds, for Factory Girls' Home, care Rev. S. L. Gulick, 5; do., Mardin Club, for work, care Rev. R. S. M. Emrich, 1; Manchester, H. P. Huse, for Ponasang Hospital, 25; do., Isaac Huse, for work, care Mrs. George P. Knapp, 5; ——, Two friends, for work, care Rev. B. K. Hunsberger, 5, 41 00
MASSACHUSETTS.—Boston, Mt. Vernon Chinese Sab. sch., for native helper, care Rev. C. R. Hager, 66; do., Young Men's Bible class of Mt. Vernon ch., for pupil, care Rev. R. Chambers, 8; do., Roslindale, Jun. Y. P. S. C. E., 20, and Sen. do., 7.50, all for work, care Rev. E. H. Smith; do., Miss C. H. Murdock, for student aid, care Mrs. G. H. Hubbard, 25; do., Socrates Paulides, toward traveling dispensary, care Rev. W. S. Dodd, 1; Cambridge, through Rev. G. W. Hinman, for use of Rev. C. L. Storrs, 1; Deerfield, Y. P. S. C. E., for pupil, care Rev. William Hazen, 15; Everett, Washburn Y. P. S. C. E. of 1st Cong. ch., for work, care Rev. E. P. Holton, 20; Franklin, Young Ladies' Foreign Miss. Soc., for use of Miss M. L. Daniels, 30; Holbrook, I. H. N. Circle of King's Daughters, for pupil, care Mrs. E. H. Smith, 10; Marlboro, Chinese Sab. sch. and friends of Union Cong. ch., for native preacher and Bible-woman, care Rev. C. R. Hager, 82.25; Newton, H. A. Wilder, for touring, care Rev. G. M. Rowland, 100; Northampton, Edwards ch., Friends, for work, care Dr. F. F. Tucker, 31; South Framingham, Grace ch., Friends, for work, care Mrs. R. S. M. Emrich, 25; Springfield, Mr. and Mrs. R. A. Clark, for hospital nurse, care Dr. F. F. Tucker, 15.50; Stockbridge, Cong. Sab. sch., for pupil, care Mrs. E. Fairbank, 10; Wellesley, Christian Asso. of Wellesley College, for orphanage, care Rev. W. P. Clarke, 50; West Springfield, 1st Cong. ch., The Mite Gatherers, for work, care Rev. R. A. Hume, 10; Worcester, D. M. Wheeler, for native preacher, care Rev. E. Fairbank, 30; ——, Nashua River Union Y. P. S. C. E., for work, care Mrs. R. Winsor, 25, 582 25
CONNECTICUT.—Farmington, Fortnightly Club, for pupil, care Miss E. M. Blakely, 25; Newington, Young Men's Miss. Circle, for pupil, care Rev. J. E. Abbott, 20; Thomaston, King's Daughters, for pupil, care Rev. Wm. Hazen, 15; ——, Friend, for orphanage, care Rev. W. P. Clarke, 50; ——, New Britain Y. P. S. C. E. Union, for use of Miss E. G. Rogers, 15, 125 00
NEW YORK.—Brooklyn, Y. P. S. C. E. of the ch. of the Pilgrims, for work, care Rev. Edward Fairbank, 40; New York, North Y. P. S. C. E., for native helper, care Rev. J. P. Jones, 65; do., Archibald Cole and Miss Agnes M. Cole, for do., 120; do., Mrs. J. A. Sanders, for student, care J. E. Merrill, 44; do., Ladies' Helping Hand Asso., for work, care Miss S. R. Howland, 10.26; do., W. C. Spelman, for work, care Dr. G. C. Raynolds, 10; Paris, Cong. ch., for pupil, care Miss I. M. Blake, 17.50; Rochester, Rev. John Cunningham, for work, care Rev. H. N. Kinnear,

5; West Bloomfield, Cong. Sab. sch., 8.75, and Y. P. S. C. E., 3.25, all for work, care Miss M. L. Matthews, 323 76

NEW JERSEY. — Glen Ridge, Cong. Sab. sch., for student, care Rev. T. F. Hahn, 10; do., G. H. Trevett, for hospital, care Dr. H. N. Kinnear, 10; Newton, D. F. Easton, for pupil, care Rev. H. E. B. Case, 60, 80 00

PENNSYLVANIA. — Philadelphia, 1st Schwenkfeldian Cong. Sab. sch., for work, care Miss F. K. Heebner, 15 25

OHIO. — Oberlin, Oberlin Asso., for native helper, care Rev. P. L. Corbin, 50 00

FLORIDA. — Orange City, Y. P. S. C. E., for orphan, care Miss C. Shattuck. 4 52

ALABAMA. — Talladega, Eliza G. Wilkins, for work, care Mrs. T. S. Lee, 10 00

ILLINOIS. — Aurora, New England Y. P. S. C. E., toward purchase of mule for Rev. W. M. Stover, 10; Chicago, Grace Cong. ch., Mr. and Mrs. P. Verberg, for native helper, care Rev. H. G. Bissell, 20; do., Englewood Jun. Y. P. S. C. E., for Okayama Orphanage, 6.50; do., A. H. Mukhitarian, for church at Mersin, 5; Joliet, Mrs. R. E. Barber, for use of Dr. H. N. Kinnear, 3; Wheaton, College ch. of Christ, for native helper, care Dr. F. F. Tucker, 10; ——, Friend, for work in Japan, 1, 55 50

MICHIGAN — Covert, Ellen C. Shaw, for pupil, care Miss I. L. Abbott, 2.50; Olivet, College Y. M. C. A., for pupils, care Rev. Thomas King, 125; Traverse City, Cong. Sab. sch., Beginners' Dept., for pupils, care Rev. J. J. Banninga, 30; do., Miss E. M. Holcomb, for do., 15, 172 50

WISCONSIN. — Waupun, Y. P. S. C. E., toward church building, care Rev. Thos. King, 15 00

MINNESOTA. — Minneapolis, Plymouth Cong. ch., for work, care Rev. A. H. Clark, 368.09; do., Plymouth Cong. Sab. sch., for boys' school, care Rev. A. H. Clark, 50.26, 418 35

IOWA. — Ames, 1st Cong. Sab. sch., for native helper, care Rev. C. R. Hager, 45; Des Moines, M. H. Smith, for Urokawa, care Rev. G. M. Rowland, 5; Sioux City, Cong. Sab. sch., Prim. Dept., for pupils, care Miss C. E. Bush, 3, 53 00

MISSOURI. — St. Joseph, Tab. Cong. ch., Dr. and Mrs. H. N. Keener, for work, care Dr. H. N. Kinnear, 5; St. Louis, Miss J. E. Schroeder, for work, care Miss J. L. Graf, 10, 15 00

NORTH DAKOTA. — Velva, Mrs. S. B. Welles, for work, care Miss M. L. Matthews, 3 00

NEBRASKA. — Lincoln, Butler-av. Cong. ch., for native preacher, Madura, 40 00

MONTANA. — Billings, G. M. Fuller, for work, care C. C. Fuller, 30 00

COLORADO. — Colorado Springs, P. C. Hildreth, for Monastir Orphanage, 5; do., E. D. Barker, for boys' boarding school, care Rev. E. H. Smith, 1, 6 00

WASHINGTON. — Cheney, Cong. ch., for work, care Dr. F. F. Tucker, 17.10; Seattle, Harry M. Hillis, for native worker, care Rev. G. D. Wilder, 15, 32 10

OREGON. — Eugene, 1st Y. P. S. C. E., for work, care Mrs. Merlin Ennis, 10; Forest Grove, Cong. Sab. sch., for pupil, care Rev. C. L. Storrs, 5, 15 00

CALIFORNIA. — Alameda, 1st Cong. ch., H. W. Lobb, for native helper, care Rev. A. H. Clark, 21.25; Claremont, Y. W. C. A. of Pomona College, for Sivas Normal School Building and Endowment Fund, 10; Los Angeles, R. A. Harris, for work, care Dr. H. N. Kinnear, 10; San Jacinto, Cong. Sab. sch., for pupil, care Rev. R. A. Hume, 3.75, 45 00

FROM WOMAN'S BOARDS

From WOMAN'S BOARD OF MISSIONS

Miss Sarah Louise Day, Boston, *Treasurer*

For use of Miss L. F. Cole,	19 80
For Aintab scholarship,	50 00
For work, care Miss M. M. Patrick,	5 47
For work, care Mrs. E. F. Carey,	10 00
For work, care Mrs. E. F. Carey,	5 00
For pupils, care Miss M. L. Daniels,	30 00
For use of Mrs. G. C. Raynolds,	50 00
For work, care Mrs. J. E. Abbott,	25 00
For work, care Mrs. W. O. Ballantine,	17 50
For pupil, care Miss Belle Nugent,	5 00
For pupils, care Mrs. R. Winsor,	37 50
For work, care Miss M. M. Root,	25 00
For work, care Miss M. M. Root,	2 00
For native teacher, care Miss A. S. Browne,	50 00
For Factory Girls' Home, care Miss H. F. Parmelee,	2 00——334 27

From WOMAN'S BOARD OF MISSIONS OF THE INTERIOR

Mrs. S. E. Hurlbut, Evanston, Illinois, *Treasurer*

For use of Miss C. Shattuck,	20 00
For school, care Miss C. R. Willard,	5 00
For use of Miss J. L. Graf,	10 00
For pupil, care Miss A. U. Hall,	10 00
For use of Miss E. M. Chambers,	10 00
For pupils, care Miss I. L. Abbott,	5 00
For pupils, care Miss A. L. Millard,	17 00
For use of Miss F. K. Heebner,	6 00
For work, care Mrs. R. S. Stapleton,	25 00——108 00

From WOMAN'S BOARD OF MISSIONS FOR THE PACIFIC

Miss Mary C. McClees, Oakland, California, *Treasurer*

For native worker, care Rev. J. C. Perkins,	45 00
For use of Miss M. F. Denton,	140 00——185 00

From CANADA CONGREGATIONAL WOMAN'S BOARD OF MISSIONS

Miss Emily Thompson, Toronto, Ontario, *Treasurer*

For native teacher, care Rev. C. R. Hager,	30 00
For pupil, care Rev. C. R. Hager,	8 00
For pupil, care Rev. F. W. Macallum,	5 00——43 00
	2,827 50
Donations received in May,	31,694 84
Legacies received in May,	5,743 67
	37,438 51

Total from September 1, 1907, to May 31, 1908. Donations, $394,215.15; Legacies, $49,866.19 = $444,081.34.

Ruth Tracy Strong Fund

(For work at Beira, East Africa)

For Expense

MASSACHUSETTS. — Dedham, Miss M. C. Burgess, 5 00

ILLINOIS. — Winnetka, Rev. B. S. Winchester, 5 00

10 00

Turkish Famine Fund

NEW HAMPSHIRE. — East Jaffery, Jun. Y. P. S. C. E. 3 00

VERMONT. — Pittsford, Miss C. E. Townsend, 1 00

MASSACHUSETTS. — Boston, Second ch. (Dorchester), Friend, 5; do., Mrs. E. S. Clark, 10; ——, Friend, 1; Friend, 1, 17 00

CONNECTICUT. — New London, Mrs. J. N. Harris, 100; do., Friend, 20; South Norwalk, Woman's Miss. Asso., 14.65; ——, Friend, 1, 135 65

NEW YORK. — Brooklyn, Willoughby-av. Cong. Sab. sch., 7.57; Gloversville, Cong. Sab. sch., 5, 12 57

DISTRICT OF COLUMBIA. — Washington, Mrs. I. G. Bliss, 3 00

FLORIDA. — Daytona, Mrs. S. Findlay and friend, 2 00

ILLINOIS. — Geneseo, Mrs. R. B. Paul, 10; Mt. Carroll, Harriet A. Lee, 3; W. B. M. I., 19.80, 32 80

NEBRASKA. — Kearney, Friend, 2; Lincoln, Julia E. Loughridge, 12, 14 00

OREGON. — Newport, C. T. Whittlesey, 2 50

CALIFORNIA. — San José, Mrs. M. B. Hills, 1 00

HAWAII. — Honolulu, Friend, 100 00

CANADA. — Canada Cong. Foreign Miss. Soc. 1 25

325 77